

MISSIONARY
AND
Educational Work
IN
CHILI,
South America.

BY
REV. J. M. ALLIS,

Missionary of the Presbyterian Church at Santiago,
Chili, S. A.

PITTSBURGH, PA. :
NICHOLSON PRINT, 416 WOOD STREET,
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To the Pastors and Members of the Presbyterian
Church in the United States :

South America, has, by reason of the Pan-American Congress come, of late more particularly under the observation of the busy American people. The magnificent excursions granted these gentlemen and the many generous receptions in manufacturing centers has, through their reports at home, made "America del Norte" a theme of praise and honor in all the cities of the latin Republics.

This generous interest in the Southeru Continent would warrant a lengthy presentation of resources and promise of regions largely unknown to a great many American citizens; but representing as its writer does the work of the American Presbyterian Church in evangelizing the Republic of Chill, and addressing himself more particularly to the pastors and members of the Presbyteriau Church, it may be wiser to limit the ambition and mention some things which may be of interest concerning Chili, in which country the Presbyterian Church has established missions.

It would not be strange if that far off and almost issolated Republic should have found little place in the studies or readings of many who have been so intensely busy in other directions, that they have been obliged to deny themselves the pleasure of becoming familiar with that land. Hence a few words explanatory may not be out of place.

Since the war with Peru, Chili includes about 2,500 miles in length and is from 180 to 200 miles in breadth. It would make a region as wide as California—extending from Pittsburg or Buffalo to the Pacific Ocean.

Chili lies North and South, and consequently has great variety of climate, extending from the almost torrid north to the almost frigid south.

The influence of the Cordilleras on the winds makes Northern Chili rainless. The middle of Chili has two seasons, dry summer and a wet winter. The South of Chili is much like the temperate climate of Northern New York or of New England—while the extreme South has abundance of snow, and from the mountains glaciers project themselves into the Straits of Magellan.

The cities in the North are dependent on the productions of the South, or on canned goods from the United States for their fruit and vegetables.

There are a few cities located in vallies through which rivers from the Andes find their way to the sea. These rivers make local gardening possible. Of such cities La Serena, Copiapo and Tacna are examples.

The center division of Chili affords fine facilities for agriculture, but most of the farming depends on irrigation. The climate here is very much like that of Southern California.

In the South there are copious rains, and the face of the country resembles that of our Northern states, only much more mountainous. In the

far North are extensive beds of saltpetre, and in its preparation for export large quantities of iodine are obtained.

All the mountains have metals, gold, silver, copper and manganese being found in various localities. Mining, agriculture and cattle raising may be said to be the natural occupation of the people. Manufacturing is done on a very limited scale, but is rapidly increasing in proportion. The trading is mostly in imported articles, but the natural productions of Chili being exported keeps the balances in favor of that country.

The people of Chili are composed of two classes, the very wealthy who are leaders in politics and society, and among whom are found the owners of the large "haciendas," or farms, the bankers, lawyers, doctors, etc. The lower class is composed of those who toil with their hands at the heavier forms of labor, and who are more or less ignorant, many not knowing how to read or write. There is, however, rapidly coming into prominence a middle or artisan class, composed in part of those from the upper classes, who have lost their patrimony, and without profession, means or influence are compelled to work at whatever they can find to do. Besides these, are those from the lower classes, who are struggling upward; men who have learned to read, and who have mastered some kind of trade, or who have saved up a little capital and have entered the lower ranges of commercial life.

Chili may be justly ranked with other civilized nations, her upper social and intellectual life being largely patterned after French ideas.

For three hundred years Chili has been under the religious dominance of the Roman Catholic Church. This dominance has covered both religion matters and secular education, Only of late has the government taken any interest in the education of the people. As a consequence of priestly dominance there has come an unhappy and unfortunate development in two directions. In the first place, there prevails a most erroneous idea as to what constitutes religion, and in the second place, the range and power of moral life is very low. By the first it is not to be inferred that the people do not care for religion, they do, but it is after the Catholic idea. Nor is it meant that the people are all wanting in morals, but to a very large extent very loose ideas prevail as to what is right or what is wrong, and oftentimes there is a decided willingness to do the wrong quite as quickly as the right, if occasion serves, and there be no probable exposure.

In regard to religion, the notion prevails that religion consists in an attendance on the rites and ceremonies of the Roman Catholic Church, and has slight reference to character or life. To go often to confession, to attend frequently the mass and communion, to take part now and then in the retreat for spiritual exercise and bodily infliction, these things make one to be very religious. For this idea the church provides a spectacular worship which makes needful in most of the churches, a large platform or stage in front of the high altar, for priestly evolutions. Besides the spectacular celebration of the mass by companies of tinselled,

moving, bowing, performing priests, there is also provided processions in church, and also in the street. The out of door processions have governmental co-operation, in which soldiers and bands of music are detailed to accompany the procession. The soldiers take the place of police, to keep the streets clear and prevent the curious crowd coming too near, and to add to the dignity and pleasure of the occasion.

The tendency is to decrease these processions, and in some cases certain annual processions have ceased. The procession in Valparaiso, of St. Peter going out into the bay in boats to bless the fishing of the year, and the festival of the Pelican in Quillota are rapidly losing in public interest. Valparaiso where there are so many foreigners, has many less processions than Santiago. In Santiago processions are still very common and some of them are an evidence of the superstition of the people. Formerly when rain was needed they took the image of San Isidro from the church of that name, in a procession to the cathedral. If rain came the image would be escorted back with great honor, if rain failed to come they would scourge the image in a public procession.

I once saw a procession in which the Saint was not whipped, but they were taking the idol to a prison in the cathedral for those refractory Saints, who do not hear the prayers of the people—as a further punishment the image of some Saint called the consort of San Isidro is put into another room, thus depriving the Saint of his companions.

Another procession frequently repeated is in

honor of the wafer god. They do not call it by this name, but it is its true title. The grand plaza in Santiago is a large square, but the enclosure of plants is octagonal, thus leaving a large space at the corners, which space is made use of in the adoration of the consecrated wafer.

At each corner is erected a large altar. In front is spread a large carpet, covering the stones of the street and the steps in front of the altar. The altars are decorated with many candles, and with a profusion of tinsel flowers of various forms and colors artistically arranged.

When all is ready the procession comes from the Cathedral, and consists of boys carrying crosses and candles, followed by priests. In the midst of the priests is the high functionary of the occasion dressed in gold-embroidered garments and slowly walking under an immense canopy. He is flanked by priests, one holding a book and the other a censer.

This Chief Priest bears reverently a gilded receptacle of the sacred wafer. This little piece of flour and water is supposed to have been actually transformed into the body and blood of the Savior of men. So complete is this strange transformation that, according to the Counsel of Trent, there is in this substance all the nature and personality of Christ; there is in that disc of wheaten flour not only the spiritual but also the physical substance of Christ, the bones and muscles, the nerves and blood, the hair and skin and nails. The whole Christ in the fullest sense always present in each wafer after the priest,

whether he be good, bad or indifferent, has pronounced the ritualistic words.

With this view of the wafer it is perhaps not strange that in the natural tendency of mankind to idolatry, this misguided people bow in adoration before the god this priest has made.

The procession continues, the priests are followed by monks of various orders, some in white flannel robes, others in black garments, all marching in a double line, and each one carrying a lighted candle. After the monks come long rows of men and of boys, each with a lighted candle. The soldiers line the edge of the street, and the people fill the plaza and the sidewalk. The bands from military regiments play selections from operas or from other classical music. Soon the slowly-moving procession reaches the first corner of the plaza. An appointed priest takes the wafer god from the hands of the high official who has borne it, and carries it to the back of the altar; then mounting a step-ladder he puts it in its proper place near the top of the structure, about fifteen or twenty feet above the people. The priests intone a phrase in Latin, the principal priest utters a prayer in the same unknown tongue, and then all kneel—priests, monks, soldiers and people. The officiating priest bows low and touches the earth with his forehead, raises his head, lifts his eyes, gazes with wrapt adoration upon the wafer, bows again, and again a third time prostrates himself before what he and all Catholic priests teach the people is the actual presence of the personal Christ. At this

supreme moment the vast throng are adoring the wafer god of this superstitious worship. Then all rise to their feet, the band begins to play, and the proeession moves to the next altar, thus continuing until the four altars have been visited. It is always late in the afternoon when these services occur, so that the whole is concluded as dusk begins. The gathering shadows, the gleaming lights, the strains of music, the intoning voice of the priest, the odor of incense, the overwhelming idea of an actually present Christ, these things appeal to the superstitious feeling of the people, and as they all return slowly to their homes, most of the company feeling that, for the time, they have been very religious.

These out-of-door proeessions are in great variety; sometimes the tableaux consist of scenes in the life of Christ, or of different representations of the Virgin Mary. On one occasion the writer saw the following series of life-sized tableaux, the figures on the various platforms being of some form of papier mache :

First. The virgin and child. The virgin was in the act of giving a girdle to a monk. This was to represent the origin of the Augustine order, the tradition being that the virgin actually appeared to Saint Augustine, presenting him a girdle with a promise of special blessings to him and to all who would wear a like girdle. The second tableau was a virgin and a child under an arch, with Joseph near by. The third was a small carpenter shop, open on two sides, so that the bench and tools could be seen. The fourth

was an angel form kneeling under silver-leaved trees and palms. The fifth was a figure of the virgin and child under a silken banner. The sixth tableau was a virgin and child adored by an angel. Then came priests and people, each person bearing a lighted candle, all ending with a company of soldiers. This tinsel, gaudy procession was viewed by thousands of uncovered people—wondering, admiring and adoring.

On certain days, especially on Good Friday, crucifixes are placed in the Alameda, a wide, park-like street and walk, or in certain of the plazas. The image of Christ is life-size and is most hideous. Parts are broken, the blood is represented as oozing from thorn pricks and spear thrust. There are also placed gaudily decked images of the virgin. The people press forward in crowds and bow before these awful idols. They kiss the feet of the image on the cross and kiss the hem of the dress of the virgin, recite a brief prayer to some saint or to the virgin, and, turning away, drop some money in a plate industriously presented by some priest, or by some man or woman who does this service as a kind of penance.

With this idolatry as worship, with the confessional as a convenient way of securing the pardon of sins, with hardly no instruction in morals, with no conception of personal responsibility, it cannot be surprising that an enlightened conscience, or a true idea of a high style of moral life should be wanting. It would take too much space to portray the unhappy effect of this style of spiritual

education on the people, and as a gentleman recently remarked to me, from his observations in Mexico, it would be impossible to tell to a mixed company the full story of the degradation which has come to the priesthood, and which, like leprosy, had permeated the ranks of the people.

Of the Chilians, it may be said that they are as bright and as energetic as the Latin race can be expected to be. They push ahead in many things, and are ready for any and all modern ideas and improvements. Many are dissatisfied with Romanism, many are ashamed of it, many despise it, yet most of them are afraid to break away from it: while of those who do cut loose, some accept French infidelity, German rationalism, or drop into cold indifference.

As the best men sadly admit, there is in Chili a complete want of confidence among all classes. The writer went once to seek a stolen article in a pawn shop. He did not find it. The keeper of the shop said that "he did not think the article had been pawned. Such thieves usually find a customer along the street for articles stolen," and he added, the judge who would willingly give a search warrant to search pawn shops would himself buy a watch or article of value provided it was cheap, and never once trouble himself as to how the seller came by the treasure.

It may be affirmed that lying is common. Some very exalted people in society do perloin—sometimes from one another, at any time from government. Some women of supposed respecta-

bility have admitted with apparent pride to a friend, that they had stolen from the public garden in front of the capitol some choicest bulbs and small plants. It is the common rule to put away from the parlor pretty little ornaments, lest they disappear; yet not all are untruthful nor all steal, but public sentiment is exceedingly loose on some things. The Sabbath is constantly desecrated. Indeed the Protestant idea of Sabbath-keeping is almost wholly unknown as a theory, and almost universally disregarded as a rule of life. It is not pleasant to speak of the faults of any people, one is so liable to overstate or misstate, and those who read are not always able to fully take in the actual condition, and besides it is very easy to infer from one sin, or from one practice of evil, much more than the circumstances warrant. This may be said, however, the Chilians need the Gospel of Christ, they need Christian education, they need clearer judgments, and something by which the conscience can be lifted up to touch this grand people—they are grand in spite of their faults—to touch these grand people with the Gospel of Christ. To change and mold public opinion that a free inquiry may be made as to what Christianity is: to make this nation know from actual contact and study what the Gospel of Christ really means; this is the mighty work the Presbyterian Church, through her missionaries, is trying to do. It is to this work the missionaries have by you, through the Board, been sent out.

This tremendous work the Chili Mission is try-

ing to do by regular preaching in our churches, by itinerary visits, in which we hold meetings from city to city, staying from two to four days in a place. We also make free use of the press in printing periodicals, tracts, and small books.

And we also make much of school work. It is our desire and plan to have a school in connection with every permanent preaching station, but as yet we have been unable to do so. We have schools several towns. In Valparaiso we have a large school for poor children, called "Escuela Popular," with an attendance numbering over 200. A wealthy Christian merchant, of Liverpool, doing business in Valparaiso, lets us use a school building free of rent; but even this edifice is too small. Many pupils have paid a month's tuition in advance, waiting for the first vacant bench. We might as well have 400 as 250, if we only had adequate room.

In Santiago we have a high grade school called "Instituto Internacional." It prepares youth for our Theological Seminary, and also for the University of Chili. This school ranks among the best in the Republic. The Seminary, as a part of this enterprise, takes youth through the usual courses of an American Seminary. There are three persons now preaching in Chili who are graduates of the Seminary, one of whom has just been installed pastor over his church—the first native pastor in Chili.

In the "Instituto Internacional" we reach the higher class in Chili. We have in this school now 150 youths, and the indications are that another year will give us 200.

The instruction of this school is of the very best class. The teachers are christian men sent out by the board, and evangelical Germans sought by the school through missionary centers in Germany. The lessons in the school are given in English, Spanish and German. It is our plan to make this school a thorough evangelizing agency as far as this is possible.

Education in Chili meets with a certain form of rivalry. The government is establishing schools, but is leaving out instruction in religion; only so far as in some cases the Romish catechism is taught by a priest. In forming its plans, the government sent an agent to the United States, England and Germany. This person while admiring much American schools, was most impressed with the schools of Prussia, and this because of their precision and military character. The consequence of this impression was that the government contracted for normal professors and instructors from German ranks, and many of these teachers are Romanists or rationalists, and some are out-spoken infidels. That the government does not introduce religious instructions would not be so serious a matter if the families gave religious instructions to their children, as is done in the United States, or if there were well appointed Sunday schools, under the care of evangelical pastors, superintendents and teachers. But both family teaching and Sunday school instruction are wholly wanting, except so far as introduced by missionary influences.

The private schools are no better, so far as

gospel instruction goes. Most of the teachers in these schools are indifferent to the spiritual condition of the pupils, some are decidedly hostile to the bible and to evangelical truth. The majority of schools outside of government schools are under Romish control, and the largest and most influential are under the Jesuits.

The Jesuit order was organized to combat Protestantism. This warfare began in the establishment of schools and colleges, just as Protestantism had had its most brilliant victories in schools and colleges. But Jesuitism was unlike Protestantism in its methods. Protestantism sought to conserve individual liberty, while Jesuitism means absolute subordination. The Protestant schools sought to cultivate individual judgment and to intensify the freedom of the individual conscience, and to educate conscience to highest activity by broadening judgment and quickening spiritual life, while Jesuitism sought to warp the judgement and enchain the conscience. Protestantism cared for the individual, while Jesuitism cared for its own society and its special aims. Protestantism sought to cultivate art and the sciences for the good that might come to mankind by this free growth, while Jesuitism never sought to cultivate science nor art nor religion for their own sake but for the sake of its own order. This devotion to its own order and to its own aim and the sacrifice of the individual to that end is the fundamental principle of Jesuitical teaching in all grades of schools.

By special permission of Pope Julius III, Pius

IV and Pius V in the middle of the 16th century the Jesuits established colleges on the above basis. They surrounded these colleges with luxury and attractions so as to win students and when the Jesuits finally got into the Universities under Papal permission they became all powerful.—Thousands of youth of the first families and many princes received their education at their hands and came to have warped consciences and a blind unreasoning hatred for Protestants and for Protestantism, and came also to submit themselves absolutely to Papal control. These things all culminated in the 30 years War, and brought again into the fold of the Church of Rome one-half of Belgium, which country had already accepted the Protestant faith. This method also won to the Church of Rome some of the States of Germany and Austria and also put a stop to Protestant progress in Europe for nearly two centuries.

There is nothing in all history to show the importance of education as a factor in the establishment of religious opinion as the history of Jesuit operations in the 16th and 17th centuries. This is the Romanist aim in Chili as it is in the U. S.

Principally against such instruction do we come in competition. Our aim is to lift men up into independence of thought and to freedom of conscience.

The Jesuits of Chili have felt their power waning and are using every means to maintain their ground. The desire to study English so common among Chilian youth has led this order to import English Jesuits to supply English teaching.—

Even the Nun's schools for girls take note of this demand and have brought out English Nuns for the same end.

Last year the Jesuits expended \$5,000 gold for apparatus in these schools, \$1,500 in gold for chemicals and over \$20,000 in gold for a new Hall and for embellishments for the buildings and yards. The French Fathers (Jesuits under another name) have spent a like amount.

Following the wise principle yet applying it in the broad Protestant sense of training both judgment and conscience to right thinking and feeling, it is the aim of our school to make the person trained not only know that he has powers but to show him how to use them in the fear of the Lord, to his own and to others' advantage.

In the late World's Missionary Convention in London the matter of education as a force in Missionary effort received great attention. The sentiment was well nigh unanimous, and exceedingly strong that there was no question but all Missionary effort should include and give large emphasis to education as a help in the mighty work of transforming the ideas of men and leading them to a knowu Savior.

It is not difficult to discover the wise philosophy underlying this principle and establishing the immense value of this practice. Conscience being a complex faculty or quality of man's nature, it must needs receive suitable culture. On the one side judgment must be trained. This is done in the study of mathematics, logic, the classics, &c. On the other side the spiritual nature must

be cultivated. This is done in the transformation of the spiritual nature through spiritual influences, a knowledge of spiritual truth and by the work and power of the spirit of God.

In our higher instruction we try to meet the first necessity of individual education; and in our gospel instruction we try to meet the second.

We have weekly Bible classes, daily devotional exercises, and Sabbath preaching, while quite a number of the youth attend the Spanish preaching and the English services, some also attend Sabbath School in one Church or the other.

Our school is under the direction of the Chili Mission, which is composed of Missionaries sent out by the Presbyterian Board in New York. The Chili Mission has been incorporated under the laws of Chili and has a legal right to hold property. So by incorporation whatever funds are given for building purposes are secured to the Presbyterian Board as its property against any loss by removal or death of any single member of the Mission. In present conditions of real estate in Santiago it is impossible to rent a suitable building. There are none only in the center where rents are far beyond our reach and where the surroundings would not be favorable to a school. To secure two buildings together or apart would call for too great an outlay, we cannot find anything at rates the school can afford to pay, that will be at all suitable for our need, that will hold the school at its present number of 150, to say nothing of providing for growth. Real estate pays from 10 to 12 per

cent and this is for too high for us to pay. Our lease has already expired, but we retain the old and unsuitable quarters for the present year.

It seems absolutely indispensable to have our own building. If we cannot build as large as we would like we must begin with building a part. But we ought to have an edifice that will hold 300 pupils, and their teachers, and this building should be suitably equipped for the work to be done. If the friends of sound Christian education will supply us with a building to be the property of the Board of Foreign Mission of the Presbyterian Church, there is no question but the increase of pupils would be such as to make the school wholly self-supporting and speedily to come to be a source of income. While we do not seek profits, we are confident that an adequate building will put into the hands of the Chili Mission an instrumentality for good whose influence and value no man can measure.

There has been organized in our Church in this country a new Board for the aid of schools, colleges, and seminaries, to secure higher Christian education to Presbyterian sons and daughters in this country and to afford opportunities to all to share in such benefits. The importance and value of this movement for the Presbyterian Church and for the country cannot be overestimated.

By the same reasoning it may be affirmed that if the Presbyterian Church proposes to evangel-

ize Chili, or any other land it should provide liberally for higher Christian education. For if in Christian America where Churches and Sunday Schools and Christian homes abound it is needful to supply Presbyterian colleges and schools, how much more are such institutions needed to redeem and elevate a land cursed by Romish slavery, held in chains by the Romish confessional and dwarfed by Romish narrowing education,

If Presbyterians propose to evangelize Chili they should do their work thoroughly and this means not only to sustain the Missionary who preaches, not only to provide a Christian literature, but also to establish the very best schools on the very best basis of economy and effectiveness.

The Chili Mission has already a school of high excellence in Santiago, the capital of the country and the head of social and educational influence in Chili. This school stands high in the estimation of the best men of the country and already has reached the point where its scholars number 150.

This school with its Theological department for the training of a native ministry to evangelize Chili is without a home.

The owner of the building occupied for several years proposes to tear it down and to rebuild with small tenements. We cannot get adequate quarters for they do not exist. The best we can do will call for far too great an outlay in rental.

To add to the effectiveness of our work, to

secure greater economy in outlay, to make the school of the Board in every way the leading Christianizing influence in Chili; we ask the Presbyterians to give to the Board for the Churches own Missionary work a suitable edifice and its appointment for the Institute International of Santiago.

What better evidence of the fraternal sympathy of Presbyterians of the U. S. could be given to a sister Republic than to put into the Capital of that Republic a school building worthy of our Church, worthy of education and worthy of our Divine Master.

REV. J. M. ALLIS,

MRS. LAURA LIVINGSTON ALLIS,

Missionaries of the Presbyterian Board in Santiago, Chili, South America, now in this country.



Extract from Minutes of the Central Brazil Mission, held at Lencoes,
December 3rd-8th, 1906.

* * * * *

"In regard to the proposed secretarial visit, we find that a 36-day trip (time offered by letter) can be so planned that Sergipe, Bahia City, Cachoeira, Villa Nova and Ponte Nova will be visited and a great variety of local conditions seen. It would be much better could 40 days be used. As our steamer and R.R. service is original, it is impossible to distribute by days beforehand or mark out the exact order of the trip. We will, having adequate notice, arrange everything and hold a meeting at or near the close of the visit at Cachoeira or Bahia. We advise secretary to bring good rainproof riding coat."

Extract from Minutes of the South Brazil Mission, - January, 1908.

* * * * *

It was voted to repeat with emphasis and urgency our invitation to Secretary Speer to visit the field of this Mission in May and June 1908, giving not less than eight weeks from arrival to departure, and that Revs. Porter and Lenington be appointed to prepare an itinerary for his journey in our field. This action was taken in view of the fact that a brief visit to Rio and S. Paulo cannot give a true conception of the spirit, methods, results and problems of this Mission.

(No itinerary has been received as yet from either Mr. Lenington or Dr. Porter)

FERRO-CARRILES DEL SUR DEL PERU

ITINERARIO No. 25

COMENZARA á REGIR á LAS 12.01 A. M.

DEL

VIERNES 25 de JUNIO de 1909

Para Gobierno y Referencia de los Empleados Solamente
LEASE CUIDADOSAMENTE == MODIFICACIONES IMPORTANTES

Destruyanse todos los Itinerarios anteriores

L. S. BLAISDELL
ASISTENTE AL GERENTE GENERAL

H. A. McCULLOCH
GERENTE GENERAL

FERRO-GARRILES DEL SUR DEL PERU

DIVISION MOLLENDO

Velocidad máxima entre Estaciones En Minutos	RUMBO AL SUR [BAJADA]				DISTANCIA DE MOLLENDO	Kilo-metros	ITINERARIO NUMERO 25 Regirá desde Junio 25-1909	LLAMADAS TELEGRÁFICAS	NÚMERO DE LAS ESTACIONES	CAPACIDAD DE DESVIOS	RUMBO AL NORTE [SUBIDA]				Velocidad máxima entre Estaciones En Minutos	
	TERCERA CLASE										PRIMERA CLASE	PRIMERA CLASE	TERCERA CLASE			
	8	6	4	2							2	1	3	5		7
	Carga Directa DIARIO	Carga Directa DIARIO	Carga Local DIARIO	Pasajeros Directo DIARIO							Pasajeros Directo DIARIO	Pasajeros Directo DIARIO	Carga Local DIARIO	Carga Directa DIARIO		Carga Directa DIARIO
	P. M.	A. M.	A. M.	A. M.				P. M.	P. M.	A. M.	A. M.					
	8.20	10.40	6.00	7.25	172.0	SALE	LLEGA	7.30	3.00	12.35	5.50					
3	8.26	10.46	6.06	7.28	169.9	C.A.T. AREQUIPA [R]...G	Y.....DESVIO.....	7.25	2.53	12.28	5.43	6				
2	8.29	10.49	6.09	7.32	168.8	2.1	1.1	7.23	2.50	12.25AM	5.40	3				
15	8.53	11.13	6.33	7.49	160.7	.....TINGO [R].....AB	8.1	7.04	2.20	11.53PM	5.08	18			
7	9.05	11.25	6.45	7.58	156.8	.....TIABAYA.....V	3.9	6.55	2.04	11.37	4.52	9			
9	9.24	11.45	7.04	8.10	151.7	.....HUAICO.....KI	5.1	6.42	1.45	11.17	4.32	12			
30	<u>10.15</u> ^{x5}	<u>12.32</u> ^{x3} <u>12.47</u> ^{x3}	7.52	8.44	135.2	A.....UCHUMAYO.....VI	16.5	6.03	<u>12.47</u> ^{x6}	<u>10.15</u> ^{x8}	3.32	35				
20	10.52	1.06	8.26	9.07	122.7	A.....QUISHUARANI.....F	12.5	5.36	12.07P.M.	9.28	2.48	25				
10	11.08	1.21	8.42	9.37	116.0	C.A.Y...VITOR [R].....P	6.7	5.17	11.43A.M.	9.03	2.23	14				
16	11.38P.M.	1.48	9.08	9.57	103.8	.....RAMAL.....WR	12.2	5.00	11.10	8.30	1.50	22			
20	<u>12.14</u> ^{A.M.} <u>12.35</u> ^{x7}	2.38	<u>9.45</u> ^{x3} <u>9.55</u> ^{x3}	<u>10.20</u> ^{x3}	87.1	.....SAN JOSE.....ND	16.7	4.38	<u>10.20</u> ^{x2} <u>9.55</u> ^{x4}	7.40	1.00	30			
20	1.08	3.11	10.23	10.41	70.7	C.A.Y...LA JOYA [R].....C	16.4	4.14	9.07	6.26	11.47P.M.	30				
19	1.38	<u>3.40</u> ^{x1} <u>3.53</u> ^{x1}	<u>10.52</u> ^{p2} <u>11.12</u> ^{p2}	<u>11.02</u> ^{p4}	55.5	.....HUAGKI.....DS	15.2	<u>3.53</u> ^{x6}	8.22	5.40	11.07	26			
15	2.02	4.05	11.36	11.19	47.5	A.Y.CACHENDO [R]...US	8.0	3.31	7.46	4.56	10.26	21				
13	2.23	<u>4.26</u> ^{x5} <u>4.28</u> ^{x5}	11.57	11.35	40.5	A.....CAHUINTALA.....	7.0	3.14	7.18	<u>4.28</u> ^{x6}	9.58	20				
16	2.53	4.56	12.27	11.53AM	30.2	A.....POSCO.....PS	10.3	2.51	6.35	3.45	9.15	25				
15	3.24	5.23	12.54	12.11PM	21.2	A.Y.....TAMBO.....N	9.0	2.29	5.56	3.06	8.36	23				
8	3.36	5.35	1.06	12.21	14.6	A.....ENSENADA.....AD	6.6	2.19	5.44	2.54	8.24	11				
17	4.00	6.00	1.30	12.40	0.0	.....MEJIA.....NR	14.6	2.00	5.20	2.30	8.00	20			
	A. M.	P. M.	P. M.	P. M.		C.A.T.MOLLENDO [R]..Z	LLEGA	P. M.	A. M.	P. M.	P. M.					

TRENES DE RECREO ENTRE AREQUIPA Y TINGO

Trenes Especiales correrán los Domingos

DIARIO. SEGUNDA CLASE. MIXTO										DIARIO. SEGUNDA CLASE. MIXTO													
DOMINGOS ESPECIALES			24	22	20	18	16	14	12	10	ESTACIONES		9	11	13	15	17	19	21	23	DOMINGOS ESPECIALES		
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	A. M.	A. M.	A. M.	A. M.	SALE	LLEGA	A. M.	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
4.10	3.10	1.00	6.10	5.00	2.00	12.05	11.00	9.30	8.00	6.55	.....AREQUIPA.....	7.17	<u>8.17</u> ^{x35}	9.55	11.17	12.22	2.17	5.17	6.27	1.17	3.27	4.27	
4.14	3.14	1.04	6.14	5.04	2.04	12.09	11.04	9.34	8.04	6.59	.....DESVIO.....	<u>7.12</u> ^{x31}	8.12	9.47	11.12	12.17	2.12	5.12	6.22	1.12	3.22	4.22	
4.16	3.16	1.06	6.16	5.06	2.06	12.11	11.06	9.36	8.06	7.01	.....TINGO.....	7.10	8.10	9.45	11.10	12.15	2.10	5.10	6.20	1.10	3.20	4.20	
											LLEGA	SALE	A. M.	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

NOTA.—Los trenes regulares con rumbo al Norte tienen derecho á la vía sobre trenes con rumbo al Sur de la misma ó inferior clase. Ningún tren podrá salir de ninguna estación terminal sin haber obtenido antes forma N° 31A.

Los Trenes ordinarios que se atrasen doce horas ó más, respecto á sus horas de Itinerario, perderán todos sus derechos.

M. M. LIZÁRRAGA

Jefe de Tráfico.

L. S. BLAISDELL

Asistente al Gerente General.

H. A. McCULLOCH

Gerente General.

FERRO-CARRILES DEL SUR DEL PERU

DIVISION PUNO

Velocidad máxima entre Estaciones En minutos	Rumbo al Sur (Bajada)			DISTANCIA DE AREQUIPA Kilóme- tros	ITINERARIO NUMERO 25 Regirá desde Junio 25 de 1909	Llamadas Telegráficas	NÚMEROS DE LAS ESTACIONES	CAPACIDAD DE DESVÍOS Carros	Rumbo al Norte (Subida)			Velocidad máxima entre Estaciones En minutos
	TERCERA CLASE		SEGUNDA CLASE						SEGUNDA CLASE	TERCERA CLASE		
	36	34	32						31	33	35	
Trenes de Pasajeros Mixto	Carga DIARIO	Carga DIARIO	MIXTO Martes, Jueves, Sábado		ESTACIONES				MIXTO Lunes, Miércoles, Viernes	Carga DIARIO	Carga DIARIO	Trenes de carga
	A. M.	A. M.	A. M.		SALE PUNO (R) UN				P. M.	P. M.		
	5.00	5.00	7.30	351.0	8.0	P. 351	110		7.45	5.50		
				343.0	A.....CHINCHEROS.....	P. 343				5.30		
60		6.45	8.30	304.0	39.0	P. 304	238		6.24	4.05		60
		7.45	8.40		C.A.Y.....JULIACA (R)...L				6.09	3.25		
42		<u>9.12</u> <u>9.32</u>	<u>9.22</u>	271.2	32.8	P. 272	58		5.11	2.15		55
		32 P	34		.....CABANILLAS.....U							
14		10.00	9.40	261.0	10.2	P. 261	15		4.51	1.35		20
					A.....TAYATAYA.....							
16		10.35	10.00	249.8	11.2	P. 250	105		4.29	1.00		20
		10.45			.....MARAVILLAS...MS					12.50		
		11.10		244.8	5.0	P. 245				12.30		
17	P. M.	<u>11.30</u> × 35	10.20*	238.0	LLEGA VENTILLA.....	P. 238	60		4.05	M. <u>12.00</u> × 34	<u>10.22</u> × 32	20
	A. M.	<u>12.00</u> × 33	<u>10.40</u> × 35		.....SANTA LUCIA (R)..SA				3.55	A. M. 11.45	× 34	
	12.50	12.35 P.M.		231.8	LLEGA LA COMPUERTA.....	P. 232				11.25	10.02	
20	1.30	1.15	<u>11.10</u> × 33	225.8	6.0	P. 226	24		3.32	<u>11.10</u> × 32	9.42	25
					.....SARACOCHA.....SC					10.50		
	2.15	2.05		214.5	11.3	P. 215				10.10	9.02	
31	<u>2.50</u> <u>3.12</u> × 31	<u>2.32</u> <u>3.00</u> × 31	11.50 A. M.	207.5	7.0	P. 208	10		3.00	9.40	8.37	40
					.....LAGUNILLAS...AR				× 34 y 36			
	3.37	3.27		200.1	7.4	P. 201				9.16	8.02	
17	3.52	3.40	12.10 P. M.	197.3	2.8	P. 198	5		2.40	8.50	7.55	20
					.....PARIGUANAS.....							
17	4.30	4.15	12.35	187.0	10.3	P. 187	16		2.22	8.10	7.20	25
					A....CRUCERO ALTO.....							
45	5.40 P. M. } 1.45 P. M. }	5.25 } 7.00 A. M. }	1.35	154.5	LLEGA 32.5 SALE	P. 155	113		1.35	6.50 A. M. } 7.05 P. M. }	6.15 A. M. } 12.20 P. M. }	55
					C.A.T. VINCOCAYA (R)..V							
42	2.45	8.00	2.20	129.4	25.1 LLEGA	P. 130	12		12.40 P. M.	6.00	11.15 A. M.	47
					.....PUCACANCHA.....							
	3.35	8.50		115.0	14.4	P. 115				4.50	10.05	
					A....SUMBAY PUENTE....							
30	3.45 P.M. } 5.25 A.M. }	9.00 A. M. } 3.05 P. M. }	2.56	113.4	LLEGA 1.6 SALE	P. 114	73		11.54 A. M.	4.45 P. M. } 1.01 P. M. }	10.00 A. M. } 5.13 P. M. }	37
					Y.....SUMBAY (R)...SB							
35	6.15	<u>3.55</u> × 35	<u>3.34</u> × 35	93.0	19.7 LLEGA	P. 94	30		11.12	12.01 P. M.	<u>3.55</u> × 34 <u>3.16</u> × 32	45
					A.....CAÑAGUAS.....US							
20	6.43	4.23	4.00	80.0	13.7	P. 80	18		10.47	11.13 A. M.	2.28	26
					.....ABRA.....							
16	7.08	4.48	4.18 } * 4.28 }	71.0	9.0	P. 71	135		<u>10.25</u> *p33 <u>10.05</u>	<u>10.35</u> 31 P. <u>9.55</u>	1.50 } 1.25 }	20
					C.A.Y.P. DE ARRIEROS...D							
20	7.38	5.18	4.50	60.0	11.0	P. 60	18		9.35	8.58	12.40 P. M.	25
					A.....AYRAMPAL...AL							
24	8.18	5.58	5.16	46.9	13.1	P. 47	10		8.55	7.57	11.35	28
					A.....QUISCOS.....SN							
16	8.45	6.25	5.34	38.0	8.9	P. 38	2		8.26	7.16	10.40	18
					.....UYUPAMPA.....							
16	9.12	6.52	5.53	29.0	9.0	P. 29	24		8.04	6.38	10.04	18
					A.....YURA.....R							
35	10.09	7.49	6.33	13.0	19.0	P. 13	38		7.25	5.38	9.04	40
					.....CANTERA.....							
19	10.41	8.21	6.55	2.1	10.9		50		7.04	5.05	8.21	25
					Y.....DESVIO.....							
4	10.49	8.29	7.00	0.0	2.1	P. 172	300		7.00	5.00	<u>8.17</u> × 11	4
	P. M.	P. M.	P. M.		C.A.T. AREQUIPA (R)...G				A. M.	A. M.	A. M.	
					LLEGA SALE							

NOTA.—Los trenes regulares con rumbo al Norte tienen derecho á la vía sobre trenes con rumbo al Sur de la misma ó inferior clase. Ningún tren pondrá salir de ninguna estación terminal sin haber obtenido antes la forma N.º 31A. Los Trenes ordinarios que se atrasen doce horas ó más respecto á sus horas de Itinerario, perderán todos sus derechos.

M. M. Lizárraga
Jefe de Tráfico

F. R. Fitzgerald
Jefe de Tráfico

L. S. Blaisdell
Asistente al Gerente General

H. A. McCulloch
Gerente General

FERRO-CARRILES DEL SUR DEL PERU

DIVISION CUZCO

Velocidad máxima entre Estaciones en minutos	RUMBO AL SUR (Bajada)			Distancia de Juliaca	ITINERARIO NUMERO 25 Regirá desde Junio 25.-1909	Llamadas Telefógraficas	Número de las Estaciones	Capacidad de Desvíos	RUMBO AL NORTE (Subida)			Velocidad máxima entre Estaciones en minutos
	TERCERA CLASE	Segunda Clase							Segunda Clase	TERCERA CLASE		
	46	44	42						41	43	45	
	Carga Local	Mixto	Mixto						Mixto	Mixto	Carga Local	
Trenes de Pasajeros MIXTO	Lunes Miércoles Viernes	Martes Jueves Sábado	Lunes Miércoles Viernes	KILÓMETROS	ESTACIONES			CARROS	Martes Jueves Sábado	Domingo Miércoles Viernes	Martes Jueves Sábado	TRENES DE CARGA
		9.30 A. M.		337.5	SALE LLEGA C.A.Y.....CUZCO (R).....US	C. 338	50			P. M. 2.45		
18		9.55		327.5	.....SAN JERONIMO.....SJ	C. 328	20			2.10		20
		10.30		319.5	.....SIALLA.....	C. 320						
23				312.4	.....OROPEZA.....	C. 313	20			1.30		30
10		10.55		305.5	A.....HUAMBUTIO..... MB	C. 306	28			1.05		14
				291.7	.....ANDAHUAILILLAS.....	C. 292						
40		11.50 } A M* 12.20 } P. M.		285.4	C.....URCOS (R)..... U	C. 286	28			12.05 } P. M. 11.35 } AM *		45
				280.0	.....MOLLEBAMBA.....	C. 281						
24		12.55		273.4	A.....HUARAIPATA.....	C. 274				11.05		27
14		1.25		266.2	.....QUIQUIJANA.....Q	C. 267	20			10.40		16
18		2.00		257.0	.....CUSIPATA.....	C. 257	20			10.20		21
13		2.25		250.6	A.....YAUCAT.....	C. 251				9.55		15
		2.40		245.6	.....CHUQUICAHUANA.....	C. 246	2			9.35		
26		3.10		237.8	Y.C.....CHECACUPU (R)... R	C. 238	45			9.15		30
15		3.30		228.9	A.....COMBAPATA.....C	C. 229	15			8.50		21
10		4.00		222.5	.....TINTA.....N	C. 223	5			8.30		16
18		4.30		210.7	.....SAN PABLO.....	C. 211	9			8.00		22
20	7.20 A. M.	5.00 P. M.	7.00 A. M.	197.4	Llega 13.3 Sale C.A.T.....SICUANI (R).....SI	C. 198	60		4.50 P. M.	7.30 A. M.	6.20 P. M.	28
22	8.15		7.33	186.0	Sale 11.4 Llega A.....MARANGANI.....W	C. 186	16		4.25		5.50	23
28	9.20		8.26	169.9	A.....AGUAS CALIENTES...AS	C. 170	14		3.45		5.00	32
21	10.10		9.00	159.4	.....LA RAYA.....	C. 160	16		3.15		4.30	21
14	10.40		9.14	152.6	C.A.T...ARARANCA (R)...AR	C. 153	17		2.45		3.40	15
				134.7	A.....TANQUE DE AGUA....	C. 135						
33	11.30 } A.M. 12.00 } P.M.		10.05	131.5	.....SANTA ROSA.....DN	C. 132	23		2.00 P.45		2.10 } 41P. 1.50 }	40
35	12.55		10.50	109.2	.....CHUQUIBAMBILLA....B	C. 110	10		1.13		12.40 } 12.15 } P. M.	40
24	1.35 } 1.50 }		11.30 A. M.	91.6	A.....AYAVIRI.....E	C. 92	13		12.41 P.M.		11.40 } A. M. 11.25 }	34
30	2.40 } 2.55 }		12.20 } P. M. 12.50 } *	67.5	.....TIRAPATA.....F	C. 68	14		11.58 } A. M. 11.28 } *		10.10 } 9.55 }	45
17	3.20 } 3.35 }		1.20	56.3	.....PUCARA.....P	C. 57	17		10.48		9.25 } 9.10 }	20
22	4.35		2.10	40.1	.....LARO.....	C. 41	16		10.18		8.25	30
				33.8	.....NICASIO.....	C. 34						
23	5.45		2.50	22.5	.....CALAPUJA.....	C. 23	20		9.40		7.25	33
30	6.50 P. M.		3.30 P. M.	00.0	C.A.Y.....JULIACA (R)....L SALE LLEGA	304	238		9.00 A. M.		6.30 A. M.	40

NOTA.—Los trenes regulares con rumbo al Norte, tienen derecho sobre trenes con rumbo al Sur de la misma ó inferior clase.
Ningún tren podrá salir de ninguna Estación terminal sin haber obtenido antes la forma N.º 31 A.
Los trenes ordinarios que se atrasen doce horas ó mas, respecto á sus horas de itinerario, perderán todos sus derechos.

F. R. FITZGERALD

Jefe de Tráfico.

L. S. BLAISDELL

Asistente al Gerente General.

H. A. McCULLOCH

Gerente General.

FERRO-CARRILES DEL SUR DEL PERU

Reglamento é Instrucciones para el manejo de los Trenes

- 1 Ningún empleado se ausentará de su puesto sin el consentimiento de su Jefe inmediato.
- 2 Todo acto de desobediencia á las órdenes ó infracción al reglamento, se considerará como motivo suficiente para que el infractor sea despedido del servicio de la Compañía: queda sin embargo, á la discreción del Jefe Superior, sustituir dicha pena con la de multa ó la de suspensión temporal en el ejercicio del empleo.
- 3 A todo empleado se le hará responsable por la pérdida ó deterioro de propiedad, ocasionada por su propia negligencia, y se le podrá retener su sueldo y destinarlo á sufragar el gasto que de tal deseno ó negligencia resultare.
- 4 El sueldo regular del empleado cubre todos los riesgos á que está expuesto en su trabajo, si un empleado queda incapacitado por enfermedad ó otra causa, el derecho á compensación no es reconocido por la Empresa. Cuando se haga alguna concesión será como una gracia, justificada por las circunstancias del caso y del buen comportamiento anterior del reclamante y debe tener la aprobación del Jefe del Departamento en que trabaja.

REGLAS GENERALES

- 5 Todo empleado cuyos deberes estén prescritos en este Reglamento, deberá proveerse de un ejemplar del mismo.
- 6 Se requiere que todos los empleados estén bien imbuídos de, y observen estrictamente, este Reglamento, así como las instrucciones especiales. En caso de duda respecto al significado de alguna regla ó instrucción, ocurrirán inmediatamente al Jefe del Departamento competente para su explicación.
- 7 Todo empleado deberá someterse al examen correspondiente.
- 8 Se prohíbe á los empleados el uso de bebidas embriagantes, cuando estén en servicio; su uso immoderado, ó la costumbre de frecuentar lugares donde se expendan, será causa suficiente para su destitución.

HORA REGLAMENTARIA

- 9 El reloj de la oficina telegráfica de Arequipa es el que marca el tiempo para toda la línea.

ITINERARIOS

- 10 Un Itinerario es de por sí, la disposición general que previene la hora de llegada y salida de todos los trenes ordinarios, en todas las Estaciones. Las horas que se fijan para cada tren en el *Itinerario* respectivo son las *horas fijas de marcha* de dicho tren.
- 11 Todo Itinerario desde el momento en que comienza á regir, invalida al itinerario anterior, así como las instrucciones especiales que con él se relacionen.
Todo tren que camine bajo el itinerario anterior pierde sus derechos, y sólo procederá bajo órdenes especiales. Los trenes que caminen amparados por el nuevo Itinerario, son aquellos que hayan salido de su punto de partida, en cualquiera División, desde y después de que haya comenzado á regir el nuevo Itinerario.
- 12 En el Itinerario solo se indican dos juegos de cifras para un tren en cualquier punto. Cuando se fijan dos horas, la mas temprana indica la hora de llegada y la otra la de salida. Cuando sólo se fija una hora, esta es la de salida, salvo indicación contraria. Los puntos ordinarios de enenentro ó de cruzamiento de trenes se indicarán en el Itinerario con números en TIPO GRUESO.
Tanto las horas de llegada como las de salida de un tren, se indican con TIPO GRUESO cuando ambas son hora de encuentro ó de cruzamiento ó cuando uno ó más trenes han de encontrarlo ó cruzarlo entre dichas horas. En todo caso, los trenes deben librarse y seguirse, de acuerdo con lo prevenido en las reglas 58 y 59 inclusive.
- 13 Las letras siguientes, colocadas al lado del nombre de las Estaciones en el Itinerario, significan lo siguiente:

* Comida
C Carbón
A Agua
Y Triángulo
R Estación de Registro
T Torna Mesa

Los trenes se designan por números y su clase la indican los Itinerarios.

REGLAS PARA SEÑALES

- 14 Todo empleado que por la naturaleza de su obligación, tenga que hacer señales, se proveerá de los útiles necesarios y convenientes para ello y los conservará en buen orden y siempre listos para su uso eficaz é inmediato.
- 15 Se usarán *Banderas* del color que correspondan durante el día, y *linternas* también del color que corresponda, durante la noche ó cuando por haber neblina ó por otra causa cualquiera no se pudieran ver bien las señales de día.
- 16 El color rojo significa peligro y es señal para PARAR.
- 17 El color Verde significa *precaución*, y es señal para que los Trenes procedan despacio.
- 18 El color Blanco significa *seguridad* y es señal para seguir adelante.
- 19 Los colores Verde y Blanco es señal para parar los Trenes en Estaciones de Bandera, para pasajeros ó carga.
Una Bandera ó Linterna movida á través de la vía, ó un sombrero ó cualquier otro objeto ajitado violentamente, por cualquier persona, sobre la vía significa peligro y son señales para PARAR.

SEÑALES PARA TRENES

- 20 Todo tren en marcha deberá llevar á la vista dos Banderas Verdes de día, y dos luces Verdes de noche, una de cada lado de la cola del tren, para que sirvan de «Indicadores» y que indiquen cual es la cola del tren.
- 21 Todo tren en marcha despñés de puesto el sol, ó cuando el día este obscuro por neblina ó otra causa cualquiera, deberá llevar encendida la farola al frente y dos ó más luces rojas á la cola.
Trenes de carga exhibirán dos luces rojas como indicadores. Trenes de pasajeros exhibirán dos luces rojas como indicadores, y una farola grande (Ojo de Buey) en el centro de la plataforma posterior del último coche.
- 22 Cada coche de un tren de pasajeros en movimiento, debe estar en directa comunicación con la Locomotora por medio de una cuerda, ó otro aparato equivalente.
- 23 Dos Banderas Rojas de día y noche, y además dos luces Rojas de noche exhibidas en los lugares provistos para ello, al frente de la Locomotora, indican que á ese tren, lo sigue otro tren que camina bajo el mismo Itinerario y con los mismos derechos que amparan al tren que exhibe dichas señales.
- 24 Dos Banderas blancas de día y noche y además dos luces blancas de noche expuestas á la vista en los lugares para ello destinados, en el frente de la máquina, denotan que el tren es extra, estas señales las llevarán á la vista, todos los Trenes Extras.

SEÑALES DE SILBATO

- 25 Un silbido largo, es la señal al aproximarse á las Estaciones, cruzamientos de vías ferreas y empalmes. (Así ———)
- 26 Un silbido corto es la señal para apretar breques y parar. (Así —)
- 27 Dos silbidos largos es la señal para soltar los breques. (Así — — —)
- 28 Dos silbidos cortos indican contestación á cualquier señal: excepto tren partido. (Así — — —)
- 29 Tres silbidos largos es señal de que el tren se ha partido. (Así — — — — —)
- Esta señal se repetirá hasta que sea contestada según regla No. 69.
- 30 Tres silbidos cortos estando el tren parado, se darán para avisar que el tren va á retroceder. (Así — — —)
- 31 Cuatro silbidos largos es señal para llamar al porta señales ó primer brequero del Sur. (Así — — — — —)
- 32 Cuatro silbidos largos seguidos por un silbido corto, es señal para llamar al porta señales ó primer brequero del Norte. (Así — — — — —)
- 33 Cuatro silbidos cortos es llamada del maquinista para pedir señales á los Guarda-cambios, Guarda Vías, Veladores y demás empleados del Tren. (— — — — —)
- 34 Cinco silbidos cortos es señal para ordenar al porta señales que se dirija á retaguardia á proteger el tren. (Así — — — — —)
- 35 Un silbido largo seguido de dos cortos, es señal que darán los trenes cuando exhiban señales para trenes que los sigan y para llamar la atención de trenes de la misma ó inferior

clase á las señales exhibidas, y debe ser contestada con los mismos silbidos. (Así — — —)

- 36 Dos silbidos largos seguidos de dos cortos, es la señal que se dará al aproximarse los trenes á cruzamientos de camino ó pasos á nivel. (Así — — — — —)

Varios silbidos cortos en sucesión rápida, es señal de alarma cuando haya gente ó ganado en la vía, y sirve para advertir á los empleados del tren que hay peligro al frente.

- 37 Seis silbidos largos repetidos á intervalos, es aviso para las cuadrillas de reparación y otras de que el tren necesita ayuda, y todos los empleados que oyeren dicho aviso ocurrirán á la máquina ó tren y le suministrarán toda la ayuda que estuviera á su alcance. (Así — — — — —)

SEÑALES CON EL CORDON DEL TIMBRE

- 38 Un toque del timbre de señales, estando el tren parado, es señal para ponerlo en marcha.
- 39 Dos toques del timbre, estando el tren en marcha, es señal para que pare inmediatamente.
- 40 Dos toques del timbre estando el tren parado, es señal para llamar al porta señales.
- 41 Tres toques del timbre estando el tren en marcha, es señal para que pare en la siguiente Estación.
- 42 Tres toques del timbre, estando el tren parado, es señal para que retroceda.
- 43 Cuatro toques del timbre, estando el tren en marcha, es señal para disminuir su velocidad.
- 44 Cuando se oiga un toque del timbre, estando el tren en movimiento, el Maquinista deberá cerciorarse inmediatamente de lo ocurrido, y si el tren se ha dividido obrará conforme á las reglas Nos. 29 y 69.

SEÑALES CON LA LINTERNA

- 45 Una linterna movida á través de la vía, es señal para parar.
- 46 Una Linterna movida de arriba hacia abajo, y vice versa verticalmente, es señal para andar hacia adelante.
- 47 Una Linterna movida verticalmente en círculo, á través de la vía, estando el tren parado, es señal para que retroceda.
- 48 Una Linterna movida verticalmente en círculo, teniendo la persona que hace la señal, el brazo completamente extendido, y estando el tren en movimiento, es señal que el tren se ha dividido.
- 49 Una Bandera ó la mano, movida en cualquiera de las direcciones arriba indicadas, significarán lo mismo que la señal hecha con la linterna.

SEÑALES FIJAS

- 50 Cuando se exhiba una señal de PELIGRO (no siendo fija) para parar un tren, deberá contestarse como lo previene la regla No. 28.
- 51 Deberá tocarse la campana de la Máquina antes de ponerse en movimiento.

REGLA PARA LOS TRENES

- 52 Siempre que use la palabra, «Tren» debe entenderse que significa una Locomotora en servicio, con ó sin furgones ó coches, provista de las señales prescritas en las reglas No. 20, 23 y 24.
- 53 Los Trenes ordinarios son los que están indicados en el Itinerario y pueden componerse de una ó más secciones. Cada una de las secciones de un tren, menos la última, deben exhibir las señales que previene la regla No. 23.
Los trenes extra son los que no están indicados en el Itinerario.
- 54 Todos los trenes Ordinarios están clasificados en el Itinerario con relación á la preferencia de derecho que tienen sobre los otros para ocupar la vía. Los Trenes de Primera clase son superiores á los de Segunda y demás clases inferiores; los trenes de Segunda clase son superiores á los de Tercera y demás clase inferior, y así indefinidamente.
- 55 Los Trenes Extra pueden designarse como:—
Especial de Pasajeros.
Extra de Carga.
Extra de Trabajo.
- 56 Todos los Trenes «extra» son inferiores á todos los trenes Ordinarios, cualquiera que sea la clase de éstos.

MOVIMIENTOS DE TRENES

- 57 UN TREN DE CLASE INFERIOR DEBE EN TODO CASO DEJAR EXPEDITA LA VIA A LOS TRENES DE CLASES SUPERIORES.

- Los Trenes en marcha rumbo al Norte, tienen derecho absoluto a la vía sobre los Trenes de la misma clase que marchen rumbo al Sur.
- 58 Siempre que Trenes de igual clase se encuentren, el Tren que no tenga derecho a la vía deberá tomar el desvío, y dejar libre la vía principal antes de la hora de salida del Tren opuesto; pero dicho tren no deberá pasar las agujas del cambio para retroceder y entrar a un desvío, antes de la llegada del tren opuesto, a no ser que para ello tenga instrucciones especiales. Siempre que fuere necesario retroceder y entrar en un desvío, antes de pasar el cambio, debe mandarse a un porta señales en dirección en que se espera el tren opuesto como lo previene la regla No. 68.
- 59 Siempre que un Tren de clase inferior encuentre a otro de clase superior, el Tren de clase inferior tomará el desvío y dejará libre la vía principal Diez minutos antes de la llegada del Tren de clase superior. Todo Tren de clase inferior deberá marchar con un intervalo de diez minutos del tiempo que lo separa de un tren de clase superior que lo siga. Los trenes de primera clase no deberán llegar a una Estación, donde sólo se ha indicado el tiempo de salida en el Itinerario, con adelanto de más de cinco minutos de la hora de salida en el Itinerario.
- 60 Ningún Tren deberá salir de una Estación o desvío siguiendo a un Tren de pasajeros, sino hasta que hayan pasado diez minutos de la salida del tren de Pasajeros.
- 61 Los Trenes de Pasajeros que marchen en la misma dirección, cuidarán de que el tiempo que les separa no baje de diez minutos. Excepto al aproximarse a punto de paso o de encuentro.
- 62 Los trenes de carga que marchen en la misma dirección, cuidarán de que el tiempo que les separe no baje de diez minutos; excepto al aproximarse al punto de paso o de encuentro.
- 63 Ningún Tren saldrá de una Estación sabiendo que en la próxima Estación ha de encontrar o pasar otro Tren que tenga derecho a la vía, a no ser que tenga tiempo más que suficiente para llegar a dicha estación y dejar la vía libre, de acuerdo con lo prevenido en las Reglas Nos. 58 y 59.
- 64 Siempre que un tren no tenga derecho a la vía, deberá dejar la vía principal expedita con la anticipación requerida por el reglamento para el paso de un Tren, ya sea que marche en sentido opuesto o en el mismo. Si no se pudiera hacer esto lo protegerá de acuerdo con la Regla No. 67.
- 65 Ningún Tren, cuya hora de llegada a una Estación esté marcada en el Itinerario, llegará a dicha Estación antes de la hora marcada, exceptuándose de esta restricción los puntos de encuentro o de cruzamiento de acuerdo con lo prevenido en la Regla No. 58 y 64 inclusive. Ningún tren saldrá de una estación antes de la hora que fija para su salida el Itinerario.
- 66 Todos los Trenes deben detenerse en los puntos de encuentro o cruzamiento marcados en el Itinerario, si el tren que se ha de encontrar o cruzar es de la misma clase, a no ser que se vea claramente que el cambio está bien puesto y la vía expedita. El punto en que deba detenerse un Tren es el cambio que usará el Tren que ha de encontrarse o cruzarse para tomar el desvío. Ningún Tren saldrá de un Empalme, Estación u otro punto terminal de cualquiera División, hasta que no se haya cerciorado de que todos los Trenes que están por llegar y que tengan derecho a la vía sobre él, lo hayan verificado o salido.
- 67 Cuando sea necesario que el Porta-Señales tenga que retroceder para proteger la parte posterior de su tren, el Bre-
- quero siguiente tomará inmediatamente la posesión que allí ocupa el Porta-Señales en el Tren, y permanecerá hasta que lo releve el Porta-señales; en los trenes de Pasajeros el Guarda-Equipaje ocupará el lugar del brequero del frente, siempre que fuere necesario.
- 68 Siempre que un tren se detenga por causa de accidente, porque haya algún obstáculo en la vía o por cualquiera otra causa imprevista, el Porta Señales retrocederá inmediatamente, con señales de peligro para detener cualquier otro Tren que marche en la misma dirección. A una distancia de quinientos metros de la cola del tren, colocará un petardo sobre el riel en seguida continuará retrocediendo hasta encontrarse a una distancia de mil metros de la cola de su Tren y colocará allí dos petardos en el riel, como a diez metros uno del otro luego volverá al punto donde colocó el primer petardo y permanecerá allí hasta que sea llamado con el silbato de su Máquina; pero si solamente faltasen diez minutos para la llegada de otro Tren, no se retirará hasta que dicho tren llegue. Cuando se retire, llamado por la Máquina, quitará el petardo que puso más cerca del Tren, pero dejará los otros dos para que le sirvan de señal de precaución al Tren que pueda venir en esta dirección. El Fogonero hará uso de idénticas precauciones cuando sea necesario poner el frente del Tren al amparo de señales. Tanto el Conductor como el Maquinista cuidarán de que el Fogonero cumpla con este deber, y si dicho empleado no pudiera abandonar la Locomotora, se enviará en su lugar al Brequero que tenga a su cargo el frente del Tren. Si un Tren se partiera, estando en movimiento, los empleados del mismo deberán tener el mayor cuidado con el fin de evitar que las partes divididas choquen unas con otras, el Maquinista deberá dar la señal como lo previene la Regla No. 29, conservando la parte delantera del Tren en movimiento hasta que se detenga la parte segregada. La parte delantera será la que tendrá el derecho de retroceder sin hacer caso de ningún otro Tren, para recoger la parte segregada mandando primero un Porta-señales con la señal de peligro, a una distancia de un Kilómetro en la dirección en que el Tren deba retroceder, debiendo el Maquinista llevar su Tren con grandes precauciones y a una velocidad que no exceda de seis Kilómetros por hora. Se tomarán también las precauciones que requieran las Reglas, para que con las señales correspondientes se proteja el Tren, contra Trenes que marchen en dirección opuesta. No debe moverse la parte segregada, ni pasearse rodeándola hasta que no regrese la parte delantera. Esta Regla se aplica a Trenes de toda clase. La única excepción a esta Regla será cuando la parte desprendida no se haya detenido, y todo el acontecimiento se halle a la vista, sin que ésta esté obstruida por curvas u otros obstáculos intermedios, de modo que la señal pueda verse de ambas partes del Tren. En tal caso el Conductor y el Maquinista dispondrán el recoganche, usando para ello la mayor precaución. Todo Tren que parta de su Estación terminal en cada división, o salga de un empalme cuando un Tren de igual clase que marche en igual dirección haya atrasado, procederá en su marcha usando sus derechos y hora de Itinerario y el Tren atrasado marchará de acuerdo con lo prevenido en las Reglas Nos. 61 y 62.
- 71 Un Tren que se haya atrasado y marcha dentro las horas de otro Tren de la misma clase, no pierde por eso sus derechos.
- 72 Los Trenes ordinarios que se atrasen doce horas o más, respecto a sus horas de Itinerario, perderán todos sus derechos.
- 73 Un Tren que alcance a otro Tren de clase igual o superior que se encuentre imposibilitado a seguir su marcha, pasará a éste, y si fuere necesario, para ayudarlo a seguir su marcha, asumirá los derechos y órdenes que le correspondan al Tren imposibilitado, hasta la Primera oficina Telegráfica que esté abierta, desde la cual dará aviso al Jefe de Tráfico. El Tren averiado tomará, los derechos y órdenes del último Tren que lo pase y con el que cambió derechos u órdenes y procederá hasta llegar a la próxima Estación Telegráfica.
- 74 Los Trenes no exhibirán señales para un Tren que les siga sin órdenes del Jefe de Tráfico o de otra autoridad designada por el Jefe de Tráfico.
- 75 Los Trenes Extraordinarios circularán solamente por orden del Jefe de Tráfico.
- 76 Los Conductores serán responsables de la propia disposición y ajuste de los cambios que usen ellos y sus subalternos, excepto en lugares donde haya Guarda cambios, cualquier empleado que abra un cambio, permanecerá en él hasta que lo cierre, a no ser que venga a relevarlo otro empleado competente. Siempre que hubiera más de un Tren, que tenga que hacer uso de un cambio, este no se dejará abierto, a no ser que alguno de los empleados del Tren siguiente esté en el cambio y se haga cargo de él. En los puntos de encuentro y de cruzamientos de Trenes el empleado encargado del cambio, después de cerrarlo y asegurarlo a la vía principal se colocará al lado opuesto de la vía respecto al cambio, y permanecerá allí hasta que el Tren esperado haya pasado. Solamente con el fin de evitar accidentes se giran los cambios, cuando una Locomotora o carro estén sobre la aguja.
- 77 Ningún Tren saldrá de una Estación sin recibir la señal correspondiente del Conductor. Ningún Tren de Carga pasará una estación o desvío donde no tenga que parar, sin haber recibido antes el Maquinista la señal de «Adelante» Regla 46 y 49 de la parte posterior del Tren. En falta de esta señal lo prescrito en la Regla 69 se observará estrictamente.
- 78 Se hará igualmente responsables a los Conductores y Maquinistas por toda infracción de cualquiera de las Reglas expedidas para la seguridad de sus Trenes, tomarán toda clase de precauciones para el amparo de los mismos, aún en casos no previstos por estas Reglas.
- 79 EN TODO CASO DE DUDA O INCERTIDUMBRE; ADOPTESE EL MEDIO MAS SEGURO Y EVITASE CORRER RIESGO.

REGLAS ESPECIALES

- 80 Los conductores de todos los Trenes anotarán su llegada y salida en los libros de Registro que para el efecto habrá en todas las Estaciones de Registro, y asimismo anotarán en la columna de «Observaciones» si han exhibido señales.
- 81 Todo Tren se aproximará a puntos de encuentros y cruzamientos de vías férreas, Estaciones, cambios y pasos a nivel con precaución y listos para parar inmediatamente, y no deberá continuar su marcha hasta no cerciorarse de que las agujas de los cambios y señales están fijadas propiamente y estar seguros de que la vía principal está libre.
- 82 Todo Tren tomará su fecha de la hora que está fijada en el Itinerario para su salida de Estaciones Terminales o de División.
- 83 Los Conductores y Maquinistas de todos los Trenes examinarán los pizarrones y Libros en las oficinas Telegráficas con el fin de imponerse de toda orden nueva o aviso que se hubiere fijado en ellos, inmediatamente después de su llegada y antes de salir de las Estaciones Terminales.

CAPACIDAD DE MAQUINAS

ESTACIONES		NUMEROS DE LAS MAQUINAS					OBSERVACIONES	Peso de Coches Especiales Coches, y Carros Equipaje
DE	A	21-25-26 33-34-36 40-42 a 46	1 a 15-18-20 27-31-32-35 37 a 39-41	81 a 88	50 a 59	60 a 79		
Mollendo	Vincocaya	75 Tons.	90 Tons.	115 Tons.	160 Tons.	170 Tons.	Toda locomotora debe llevar un carro más de Cachendo a Vitor y de Sumbay a Vincocaya.	Coche Especial N.º 2.....13500 K.
Vincocaya	Puno	270 "	340 "	400 "	475 "	500 "		" " N.º 5.....13500 K.
Puno	Sta. Lucia	270 "	340 "	400 "	475 "	500 "		" " N.º 14.....12000 K.
Sta. Lucia	Crucero Alto	87 "	115 "	145 "	210 "	220 "	Cuando un tren de carga rumbo al Norte, tenga más que del tenelaje para subir de Araranca a La Raya debe doblar.	" " N.º 19.....18500 K.
Crucero Alto	Arequipa	110 "	140 "	180 "	250 "	270 "		Coches 1.ª Clase grandes.....15400 K.
Arequipa	Cachendo	75 "	90 "	115 "	160 "	170 "		" 1.ª " chicos.....10600 K.
Cachendo	Mollendo	300 "	400 "	550 "	760 "	800 "		" Combinación 1.ª y 2.ª Clase.....13800 K.
Juliaea	Araranca	140 "	180 "	200 "	310 "	330 "	Las locomotoras pueden llevar hasta cinco teneladas mas de las mareadas en esta tabla, pero si el exceso pasa de seis toneladas, puede dejar un carro.	" 2.ª Clase grandes.....15500 K.
Araranca	La Raya	75 "	90 "	115 "	160 "	170 "		" 2.ª " chicos.....9400 K.
La Raya	Cuzco	270 "	340 "	400 "	475 "	500 "		" Combinación 2.ª Clas y Equipajes....13000 K.
Cuzco	Sicnani	180 "	220 "	275 "	375 "	400 "		Carros de equipaje grandes.....13300 K.
Sicnani	Marangani	110 "	140 "	180 "	250 "	270 "		" " " chicos.....9300 K.
Marangani	La Raya	75 "	90 "	115 "	160 "	170 "		
La Raya	Juliaea	180 "	220 "	275 "	375 "	400 "		

MODELOS DE ORDENES DE TRENES

Forma A:-

Fijando lugares de cruzamiento para Trenes que marchen en direcciones opuestas:-

EJEMPLOS

Tren No. 1 y Tren No. 2 cruzarán en Vitor
Tren No. 5 y Tren Extra Sur Máquina 95 cruzarán en la Joya.
«Extra Norte Máquina 52 y Extra Sur Máquina 31 cruzarán en Tambo»

Los Trenes que reciban esta orden correrán los unos respecto de los otros, al punto designado, y una vez en él, cruzarán en la manera indicada por las Reglas previstas.

Forma B:-

Autorizando a un Tren para correr adelante ó pasar a otro Tren que marche en la misma dirección:-

EJEMPLOS

«Tren No. 1 pasará al Tren No. 3 en la Joya»
«Tren No. 4 correrá adelante del Tren No. 6 desde Tingo hasta Vitor»

Siempre que, conforme a esta orden, un tren tenga que pasar a otro, ambos trenes marcharán de acuerdo con las reglas hasta el punto designado, arreglando en dicho punto que el tren que viene detrás pase adelante sin pérdida de tiempo.

Forma C:-

Dando a un Tren de derecho inferior, el derecho de vía contra un Tren de derecho superior, que marche en dirección opuesta:-

EJEMPLOS

«Tren No. 2 tiene derecho a la vía contra el Tren No. 1 de Cachendo a Mejía»
«Extra Norte Máquina 47 tiene derecho a la vía contra Tren No. 10 de Mollendo a la Joya».

Esta orden da a un tren de derecho inferior, el derecho de la vía contra un tren de derecho superior, hasta un punto determinado. Si los trenes se encuentran en el punto designado, el tren de derecho inferior deberá entrar al desvío en el punto mencionado.

Quando el Tren de derecho inferior haya llegado al punto designado, queda cumplida la orden, y entonces deberá el tren conducirse de acuerdo con lo prescrito en el Itinerario y «Reglas para Trenes ó nuevas Ordenes.»

Conforme al segundo ejemplo citado, el tren de derecho su-

perior no puede ir más allá del punto designado hasta que no llegue el Tren Extra.

EJEMPLO

«Tren de Trabajo Extra Máquina 51, tiene derecho a la vía contra todos los trenes entre Tingo y Vitor, desde las 7 a. m. hasta la 1 p. m.»

Esto da al Tren de Trabajo ó Lastre el derecho exclusivo a la vía entre los puntos y tiempo designados.

Forma -C- Para Secciones de Trenes Ordinarios:-

EJEMPLOS

«Tren No. 1 llevará señales Rojas de Mollendo a Arequipa para la Máquina 55»
«La segunda sección Tren No. 1 llevará señales rojas de Mollendo a Arequipa para la Máquina 5.»
Esto puede ser modificado como sigue:-

«Las Máquinas 42, 55 y 5 correrán como secciones 1 2 y 3 del Tren No. 1 de Mollendo a Arequipa»
Para Anular una Sección

«La Máquina 55, como Segunda Sección del Tren No. 1, queda nula desde Vitor.»

Si Hubiere Otras Secciones Agréguese:-

«Las secciones siguientes cambiarán sus números de conformidad.»

El carácter de un Tren para el cual se llevan señales puede indicarse. Cada una de las secciones afectadas por la orden, deberá ser provista de una copia de dicha orden y deberá disponer las señales de conformidad.

Forma -D:- Trenes Extraordinarios:-

EJEMPLO

«Máquina 22 correrá extra de Arequipa a Mollendo.»

Un Tren que reciba una orden para correr Extra, no tiene necesidad de precaverse de trenes Extras que marchen en direcciones opuestas, a no ser que tengan órdenes para ello, pero debe dejar vía expedita a todos los trenes ordinarios, de acuerdo, con lo prescrito en el Reglamento, ó sea diez minutos antes de la hora de salida de trenes regulares de Estaciones.

Forma -E:- Orden de Detención:-

EJEMPLOS

«Deténgase al tren No. 2 en Vitor.»
Como cualquiera orden para la cual no se haya dado y recibido

el «B. C.» surte los efectos de una orden de detención para el tren al cual vaya dirigida la orden. Esta forma se usará solamente en casos especiales, para detener trenes hasta que puedan darse órdenes, ó para algún otro caso de emergencia.

Esta orden no debe usarse para detener un tren mientras se den órdenes a otros Trenes contra él, que no se den a él también por duplicado. Dicha orden será respetada por los Conductores y Maquinistas de los trenes que, en virtud de ella, hayan de detenerse como si fuera dirigida a ellos directamente. Cuando los Conductores se hayan impuesto de la orden, firmarán recibo de ella, y sus firmas deberán ser transmitidas y obtener el «B. C.»

Forma -F- Anulando un Tren Ordinario ó de Itinerario

«Tren No. 3, que debe salir de Mollendo el Sábado 22 de Agosto, queda nulo.»

Esta orden priva de todos sus derechos al Tren anulado y autoriza a cualquier otro tren ó persona que la reciba, para hacer uso de la vía, como si el tren anulado no figurase en el Itinerario. Si un tren queda anulado hasta un punto determinado, sus derechos más allá de dicho punto, quedarán intactos.

El despachador de trenes puede prevenir a cualquier telegrafista que omita la repetición en respuesta de una orden anulando a un tren, hasta que tenga oportunidad de entregar dicha orden.

Quando un tren haya sido anulado, no debe ser restablecido bajo su número original por orden especial.

Forma -G:- Anulando ó Sustituyendo una Orden EJEMPLO

«La orden No. ... queda anulada.»

Esta será numerada, transmitida y firmada como otras órdenes. Si una orden que va a ser anulada, no ha sido entregada a un tren, la orden anuladora será dirigida al Telegrafista, quien destruirá todas las copias de la orden anulada, con excepción de la suya, y escribirá en dicha copia: «Anulada por la orden No.»

«Tren No. 1 y Tren No. 2 cruzarán en la Joya en vez de en Cachendo.»

Una orden que haya sido anulada ó sustituida, no debe ser restablecida por orden especial bajo su número original. En la dirección de una orden anulando ó sustituyendo otra orden, el tren que primeramente esté nombrado debe ser aquel al que se hubiera dado derecho por medio de la orden anulada ó sustituida, y cuando la orden no se transmita simultáneamente a todos los interesados, debe ser mandada al punto en el cual ese tren debe recibirla y darse primeramente la respuesta reglamentaria antes de que la orden sea mandada para otros trenes.

OPENS NEW RAILWAY; WASHINGTON HONORED

BY WILLIAM E. CURTIS.

[Continued from First Page.]

department of Antioquia, which is the most important commercial and mining center of the country. The railway is now in operation about sixty miles to Providencia, from which the freight is transported by mules over a mountain range.

On the other side of the river a railroad is being constructed from Port Wilches to the City of Bucaramanga, the commercial center of the department of Santander, about 170 miles. It runs through a very rich agricultural country which produces prolific crops of coffee, cocoa and other staples, hides and skins, ore and timber.

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There are three railroads across the Sabana from Bogota. The first to Facatativa I have already described. The second, about fifteen miles long, runs through a cattle district to the town of Sibate, and the Tequendama Falls, the great natural curiosity of the country, which are 475 feet high and much higher than Niagara, but do not carry so much water. The third railway runs through a series of attractive suburban towns, where the wealthy people of Bogota reside, about thirty miles to very rich salt mines at Zipaquirá, and thence forward to Nemocon. This line is being extended northward.

All of these roads are being extended or will be extended very shortly because President Reyes has a programme of internal improvements that includes considerable railway construction. He has recently completed an automobile road 120 miles long from Bogota to Santa Rosa and opened it about a month ago. He made the round trip in the first automobile ever seen in Colombia in about ten hours. This machine was imported from France and is the only one in the country, but it is expected that others will be introduced very shortly for the transportation of freight and passengers. They are used extensively for that purpose in Peru and Bolivia and are very successful.

A succession of Americans have attempted to construct a railway from Buenaventura, the principal Pacific port of Colombia, to Bogota, but they have miserably failed. A Mr. Cherry of Wisconsin built about thirty-six miles of track toward the City of Cali, but the original plan has been abandoned and a new route chosen toward the northward because of the expense and difficulty of construction in the mountains. It is now intended to build the road to the City of Cali. Mr. Cherry is dead, and his heirs brought a claim against the Colombian government for the value of the concession, which has been allowed. After Cherry's death Alfred Bishop Mason and his nephew, Edward H. Mason of Chicago, obtained the concession and organized the Colombian Pacific Railway Company under the laws of Arizona. Their concession gave them a subsidy based upon 50 per cent of the customs receipts at the port of Buenaventura, but that was not enough to keep up the work, and the company borrowed \$75,000 of the Banco Central at Bogota, giving the concession as security. Upon their failure to meet the interest and to pay their notes when due, the bank foreclosed on the property and the Masons lost their concession. But the bank has organized a syndicate which paid them \$100,000 cash in addition to canceling their notes for \$75,000, and the construction work has been resumed.

Edward H. Mason speaks very highly of their treatment by the government and says that in all matters relating to the concession President Reyes complied scrupulously with his agreements and showed a decided disposition to protect the rights of the Americans. It may be said also that the government and people of Colombia reciprocate the good opinion of Edward H. Mason and hold him in very high esteem.

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Another railway concession has been granted to Henry G. Granger of Philadelphia to construct what is known as the Colombia Central Railway from a point on the Gulf of Darien southward along the banks of the Atrato River through a portion of the Department of Cauca to the City of Medellin. It is understood that Mr. Granger has the backing of B. F. Yoakum of the Rock Island Railroad and other prominent capitalists, but he has recently been required to revise his route, which was not satisfactory to the government.

The banana trust has a railway from the port of Santa Marta, where the patriot Bolívar died in 1830 while on his way abroad, for a distance of ninety-three miles to the town of Fundación. The territory on both sides of the track is being rapidly settled with planters, who are growing coffee and bananas. American companies now have about 7,000 acres devoted to that fruit, and are producing about a million and a half bunches every year, which are sold from 20 cents to 35 cents, or an average of about 25 cents a bunch, to the trust as fast as they ripen. Santa Marta has the advantage of a perfect harbor and direct communication with New York. Therefore the banana and coffee planters can get their produce to market at a lower cost than those of any other section of Colombia. There are seven coffee estates, with about 600,000 trees and an annual production of 3,000 bags, located in the mountains distant about five hours by muleback, at an elevation ranging from 3,000 to 5,000 feet. The climate is said to be much more healthful than on any other part of the coast.

+ + +

Since the election of General Reyes as president in 1905, there has been continued peace in Colombia for the first time in many years, and the prospects are favorable for the future. The national assembly in 1903 extended his term for ten years, which was a wise thing to do, because it will enable him to complete the plans he is now carrying out for the restoration of the finances and the improvement of the industrial and commercial conditions of the country.

General Reyes is not only a man of great ability and strong characteristics like those of President Díaz of Mexico, but is the first president of Colombia that ever received the cordial support of both the liberal and conservative parties. And he has justified the confidence of the public by the impartial and nonpartisan manner in which he has conducted the government. In his inaugural address he said: "I am the chief executive of the nation and not the leader of a political faction. I intend to govern with the help of all classes of citizens without any distinction as to the party to which they may belong. My motto will be less politics and more administration."

That promise has been carried out, and the best men of both parties have been appointed to office.

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The most important service of the president was the re-establishment of the credit of the government and the reorganization of the currency, which was in a most deplorable condition. At the time of his election it required \$26,000 government bank notes to buy a gold draft of \$100 on London or New York, and the bonds of the country were practically worthless. Since then the foreign debt has been funded at £2,700,000 at 5 per cent interest, and the bonds are quoted on the London Stock Exchange at 47. The government has redeemed several hundred millions of the paper currency which had been issued from time to time to pay expenses of suppressing revolutions and has burned the notes. There is now outstanding about one thousand million dollars of paper currency, which by an act of congress is worth \$100 to \$1 in gold, passes current and is being redeemed at that rate. Within a few years, with the present good management, the finances will be placed upon a sound basis. The recently ratified treaty with Panama and the United States, by which Colombia received \$2,500,000 in gold as Panama's share of the public debt, will give the government an opportunity to strengthen its credit.

The expenses of the government are now paid promptly, and under the instruction of the president no bills can be incurred unless there is cash in the treasury to pay them. The revenues are being honestly collected. No favoritism is shown in the customhouses, and the surplus for 1908 was about \$1,500,000 in gold, which will be devoted to the redemption of paper currency.

Business is reviving rapidly because the government guarantees the security of life and property, and the courts are just and impartial. The overproduction of coffee in Brazil has kept down the price of Colombia's principal staple, and therefore the planters are not enjoying the prosperity they are really entitled to, but when the price of coffee goes up their incomes will increase. Altogether the situation is very hopeful and gratifying.

WILLIAM E. CURTIS.

copy of your speech

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Information about travel in Colombia, S.A.

Foreigners on entering Colombia are expected to present passports from their respective Governments, visaed by a Colombian Consular or Diplomatic Officer. The Consul General of Colombia in New York or Washington will do this on the payment of the Corresponding Fee, which I understand is \$4.00 gold.

If one arrives without a pass, he may gain entrance to the country by addressing himself to the resident Consul of his Nation at the Port of Entry, or by application to the Collector of Customs, or the Captain of the Port, who may grant entrance on the presentation of satisfactory evidence of good character.

No invoice is required for, and no duty is collected upon, the personal baggage of first class passengers, if it does not exceed 330.69 pounds in weight (150 kilos) and accompanied the owner and is consistent with his station in life.

Foreigners coming to Colombia will avoid annoyance, expense and delay, if they provide themselves with properly visaed passports, and also with a consular invoice to cover their baggage if it exceeds the limitation in weight. Baggage that is in excess of weight and not covered by a Consular Invoice, especially if it is not accompanied by the owner and is without an invoice, is assessed duty at the highest rate in the tariff (\$1.50 per kilo- that is 2.2 lbs.) and 70% additional; while the penalty for the absence of the invoice is 10% and 5% is collected for taking the inventory.

Excess baggage accompanied by the owner, and by a consular invoice, is assessed duty at the tariff rate of the merchandise that it may contain.

Invoice fees:- The minimum charge for a Colombian Invoice is \$18.00 (on goods not exceeding \$200.00 in value), \$24.00 (on goods not exceeding \$500.00), and \$30.00 (for each \$1000.00 or fraction thereof.)

There are two lines of Steamers from New York to the Colombian Ports of Cartagena and Puerto Colombia (Sabanilla or Barranquilla) The Hamburg-American steamers sailing every Friday, and the Royal Mail Line sailing every other Saturday. Tickets cost \$ 75.00 or \$80.00 gold, and the time is from eight to 12 days.

The Magdalena River Steamers start from Barranquilla, and from Calamar, which is six hours by rail from Cartagena, on the sixth of each month and every six day thereafter, with an occasional stop^e between, and it is about six hundred miles by the river to La Dorada, and the time required is from seven to fourteen days depending upon the Steamer and the state of water in the river. From La Dorada to Honda is something over an hour by railroad.

There are three routes from Honda to Bogotá, viz:- On mule-back over the old mountain road via Guaduas and Villeta to Facatativá, which requires from two and a half day to three days hard mountain riding. Then by rail, an hour and a half, to Bogotá;- The second route is by rail to Beltran, about fifty miles, four hours to Beltran, two hours down the Magdalena river to Cambao, in canoe, then a two days ride on mule back to Facatativá, and an hour and a half by rail to Bogotá;- The third route is by river steamer from Beltran up to Girardot, about one day's travel, five hours railroad ride to El Hospicio, (the rail road is tracked to Facatativá, but not yet open to the public), and from Hospicio to Madrid by Mule back, some six hours, and one hour by rail to Bogotá.

The fare on the lower Magdalena River is about forty dollars gold, from Honda to Bogotá via Villeta about ten dollars, and via Cambao or Girardot about fifteen dollars, with something additional according to the baggage to be transported. Trunks should not weigh over 125 lbs. for mountain transportation. Riding mules can be rented for about \$2.00 per day, and baggage mules for a little less. Sometimes saddles can be rented, but they are hardly ever in good repair, and are uncomfortable, but can be used.

If a person intends to travel to any extent in Colombia, it would be wise to provide himself with some protection against rain and cold while on horse back. A man will find it very convenient to have riding trousers, or at least leggings and a regular riding waterproof coat or a rubber poncho blanket, as well as a "ruana" or wool riding blanket with a slit through which the head is to be passed. A woman will need a riding dress and a rubber "poncho" as well as a riding cape of woolen material for the mountains.

In the highlands and in Bogotá medium weight woolen garments, and even woolen underwear are used and needed by the most of people, especially if not very robust in health.

In the lowlands the heat is trying on the most of people and suitable clothing is a necessity, such as ^{is} are used in the warmest weather in the summer. A closely woven mosquito net is a very useful article; and a cot or at least a suitable supply of bed lin/en and some kind of a pillow are almost necessities.

It is advisable for travelers to provide themselves for the river trip, with some canned provisions, biscuits, tea, etc. as they will find the native food far from palatable at least on the first trip up the River, and at many of the dining places on the mountains.

Any kind of canned provisions in the country is very expensive if bought in the country, and there is not much of a variety to be found even in the largest cities. There is an abundance of good food material in the country, but it is very difficult to have it prepared in an appetizing manner.

Travelers in all tropical countries must expect to suffer from the insect pests that always abound in the tropics, and it would be well to be provided with "insect powder" for use in the beds, and with some of the most useful remedies for insect bites and stings. It might also be wise to have some medical supplies.

Routes from Honda to Bogotá.

It may be useful to compare the distances by the possible routes of travel, as in any case Honda is a necessary point on the line of travel from the Coast to Bogotá.

Direct Route.

Mule road from Honda to Facatativá.....	X	62.14	miles.
Railway from Facatativá to Bogotá		<u>24.85</u>	"
Total -----		86.99	"

Cambao Route

Railway from Honda to Beltran Beltran.....		50.33	miles.
Beltran to Cambao, thence by mule to Facatativa.		77.05	"
Railway from Facatativa to Bogotá		<u>24.85</u>	"
Total		152.23	"

Girardot Route.

Railway from Honda to Beltran		50.33	miles.
River Beltran to Girardot.		65.87	"
Railway Girardot to Facatativá		82.64	
" Facatativá to Bogotá		<u>24.85</u>	"
Total		223.69	"

The time that would be spent on the road would be about the same whichever route might be taken, and if the Railways and Steamers on the river do not make connection the Cambao or Girardot routes may take more time, but in any case about three days. The Girardot Railway is not reliable, even to Hospicio and will be more so above that point. From which it is constructed on a 4% grade and has many windings and several switchbacks. There are no electric or third rail appliances and it is difficult to understand how such a road can be worked, considering that it is badly constructed and that the rails weigh only 42 lbs. per yard, and do not permit the use of such heavy and powerful locomotives as would be required to haul even moderate trains up such a long and steep incline. The road is often blocked, as it is now, by land slides which occur after heavy rains. Not very profitable railway work.

THE MONTHLY REMEMBRANCER

OF UNION CHURCH, VALPARAISO.

Vol. II., No. 6

September, 1909.



Mr. ROBERT E. SPEER.

The Visit of Mr. Speer.

A VERY memorable visit to Valparaiso was made last month by Mr. Robert E. Speer, Sec. of the Presbyterian Board of Foreign Missions, U.S.A. Mr. Speer was

less than a week in Valparaiso, and was very busy while here. His first concern was the Presbyterian Mission work in the city, and he visited the central and all the branch meeting places of the Mission, and saw and addressed many

of its gatherings. He saw also a little of the Methodist work and he kindly gave not a little of his time to our English-speaking community. On Sunday, the 15th, he preached in Union Church a very fine sermon on the "Fatherhood of God," and addressed a large assembly of young men, both native and foreign, in the Chilian Presbyterian Church, on "Character." Then, in the evening of the Monday following, he spoke at a meeting in Union Hall, which was much enjoyed by the large company which attended it.

Of this meeting, the chief feature was the address, which was given by Mr. Speer. When Mr. T. S. Hope Simpson had expressed the warm welcome of the meeting to our visitor, Mr. Speer said that, having in mind specially the young men who were present, he would speak of the life of a man who represented the best Christian movement of our day and the highest ideals by which life can be governed—the life of a young Scotsman, who died of fever at the age of 31, twenty-two years ago, in the little village of Shaikh Othman, in Arabia. Mr. Speer said that he was a University student at that time, and remembered vividly the impression that was made on his mind, and on that of many young men who had known of this young man, by the tidings of his death. Ion Keith Falconer was the third son of the Earl of Kintore. For three centuries back, there had not been a battle field in Scotland on which the blood of his noble ancestry had not been spilt. Many wondered that a man of his social standing should throw his life away in what seemed a hopeless and disastrous enterprise. But what had appealed to the imagination of young men more even than his noble family lineage was his distinction as an athlete. He had been the world's champion long distance bicycle racer. Anxious, however, to excel in some other line, he had studied shorthand and had become one of the most rapid and most expert of shorthand writers in Great Britain. He had written for Sir Isaac Pitman the Article on Shorthand in the "Encyclopædia Britannica." But he had resolved on other achievements than these. He had early interested himself in Oriental languages, and had been able when at school to conduct a correspondence with a friend in Hebrew, bending that old language to the requirements of modern schoolboy writing. He had studied Arabic at Cambridge and in Germany, and had accepted the Professorship of Arabic at Cambridge. Mr. Speer went on to say:—

"He had married a wealthy lady. He and his wife, between them, had ample means for any project. One day he asked himself if he were making the right and highest use of all that had been given him. Were all his privileges—his fine physique, position, wealth, home—given him for his own personal gratification, just that he might live in ease and comfort? He did not think so. He was sure that they had been given him to be used in some large heroic service. And a friend of his asked him if he did not think that he might find among the southern tribes of Arabia an opportunity for great and useful service. He

thought that perhaps this was God's call to him, and the best investment of his life. So, after he had studied the suggestion, he laid it before his wife. She agreed that it seemed the call of God, and so they went out to that land, taking with them a young doctor from Edinburgh, and entirely at their own expense. And there, in less than eighteen months, that brilliant life came to a close.

"I have spoken of Keith Falconer chiefly because it seems to me that his life brings home to us, better than any general statement can, certain great essential principles, which it would be well for all of us to review, and the first of these is that law by which our life should be governed. This is the law of 'Use.' There are lives which are ruled by the law of 'Gain,' or of 'Ambition,' or of 'Lust.' But there are also lives which are ruled by the law of 'Us.' There are those who try to follow the example of Him Who said that He 'came not to be ministered unto, but to minister,' who taught that service is the purpose of our living, that we are here not to see how much we can secure for ourselves, how much we can twist out of the lives of others to our own advantage, but to grasp all opportunity given us, in which to pour out ourselves for the good of the world.

"I remember a story of Sir Bartle Frere. He had been from home and had wired that he would return by a certain train. Lady Frere arranged for a man to meet him at the station who had entered her service since Sir Bartle had left. 'But how shall I know him?' the man asked. 'Oh,' her ladyship replied, 'just look for a tall man helping someone.' And at the station, the man saw a tall passenger carrying the bundles of a poor old woman, and at once by this recognised in him his master. How many men are there who could be recognised in such a way? Of another incident I read years ago. When Agassiz and his younger brother were little boys, they lived in Switzerland. One day their mother missed the music of their voices and looking out saw that they had set off to cross the frozen lake in front of the house. And she saw far out on the lake a crack in the ice. She waited anxiously to see what they would do. When they came to the crack, the elder boy stretched himself across it and his brother crept over safely on his back. Now, the Master bent Himself beneath the weakness of the world and lifted our humanity, though this crushed Him in the doing of it. Of Him we learn to give our lives away in unselfish and disinterested service. And one of the best phenomena of the day is the degree to which this great lesson is taking hold upon the lives of young men.

"The second great principle which ruled in the life of Keith Falconer, and one that must be added to the first, is that, when a man resolves to live by the law of 'Use,' he has a right to follow the free calling of God, and not to be shackled by any of the conventions of his class or day. Deep cut on college walls at Aberdeen are the words,—'They say. What do they say? Let them say.' It was in accordance with this motto that Keith Falconer

acted. What did it matter what they said? The trouble with most of us is that we are like those canaries that 'keep their beaks on that line for ever.' So many of us are content to walk the one beaten track that is laid for us and are afraid to move from what is customary, to stand up against the fashion of the small society in which we live. To Keith Falconer it did not matter that the Scots nobility had not been accustomed to go out to Arabia. To go and live among these uncivilised tribesmen was, he believed, his work in the world, and he was courageous enough to ignore convention and be d his shoulders to this work. And for every man and woman in the world there is, I believe, a special work, a distinctive mission. There is an old German proverb which says that the greatest wonder in a small thing that God has made is the human face. 'Though God has made so many faces, no two faces are alike. And you may be sure that He Who can make all human faces different does not need to duplicate human missions. Each of us has a work of his own to do. Keith Falconer fearlessly and unflinchingly did that which he believed was his.

"One more great principle of Keith Falconer's life was that of 'Seeking,' and in living by that principle his business was to find the thing nearest to him and lay his hand first to that. When at Cambridge, he was cherishing long dreams of far away, but first he took his money to East London and, with his friend Charrington, did much for the lowest there. Most of us are always intending to live, but never live. We scheme, but do not begin. It is always the distant thing, never the thing at hand. One of the most brilliant girls that I have ever seen, and far away the most popular in her community, died at the age of 21. She was a great influence for good in her town. One man had gone right down to the gutter, but that girl took hold of him and was the means of setting him again on the road to respectability. To day he is one of the most honoured judges in the state in which he lives. Now suppose that girl had said,—'I am young and cannot understand much yet. I had better wait till I am 35 or so.' Why, her life would have ended before it began. But when in splendid youth and beauty she passed away, her life had fulfilled its purpose, she had done her work. Let us do this day its work.

"Keith Falconer, while busy with the tasks at hand, was training and fitting himself for the greater work. And when he went to Arabia, it was not through ignorance of how much had to be done at home. It was simply because he believed that, where the need was greatest, the call was loudest. Addressing students, just before leaving for the East, he said.—'The burden of proof rests with you, to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.'

"I can hope nothing better for the young men here, in the veins of many of whom runs the blood of the land that bore Keith Falconer, than that the principles which ruled his life may rule theirs also. If they did, Valparaiso

would become a better city and worthier of its name, and not this land or continent only, but the world, in which we have been put to make it purer and more wholesome, would be drawn closer to that Kingdom, for the coming of which we pray."

These notes can give but a faint impression of the address, which was one of very exceptional power and was graced with copious quotation of poetry. We may be certain that it will through long years to come stimulate to the best living many who were so fortunate as to hear it. And the students in Edinburgh, Glasgow and Aberdeen are to be congratulated who, early next year will hear from Mr. Speer the Duff Lectures.

After an interval for tea and conversation, a brief address was given by Miss Harriet Taylor, World's Sec. of the National Board of the Young Women's Christian Associations of the United States, who was also visiting Valparaiso and had that day addressed a large meeting of ladies in the Anglican Institute on Y. W. C. A. work. Miss Taylor gave a charming account of the recent Missionary Convention at Tokyo, Japan, which she had attended. At intervals during the evening, music was given by Mrs. Robertson, Mrs. Loutit, the Misses Janet and Bessie McHoul, Miss D. Henderson, Mr. H. Rogers and Mr. J. Robson, and a recitation by Miss Alice Trumbull, all of which gave much pleasure. The meeting was closed by a lovely sacred solo, "Be Thou with me," sung by Mrs. Spining, and the Doxology sung by all.

The Still Waters.

Communion Address in Union Church.

IN the familiar scenery of the Shepherd Psalm, lies a lovely, shaded dell. Through this flows a stream which keeps it green and cool. Higher up, the stream frets and foams in a rocky channel and dashes noisily from ledge to ledge. But down in the dell, it moves quietly, as if half asleep, and clearly mirrors its overhanging banks and their grasses and flowers. Here are "still waters,"—"waters of rest."

Beyond the dell, stretches the desert, baked by the pitiless sun, every stone of which burns the foot set on it. And to the dell and its verdure and waters of rest, from the glare and heat and hardness and roughness, the shepherd leads the flock.

To waters of rest, the Good Shepherd leads His flock. From time to time Christ brings us to the retirement and rest of our Communion. Here, where silence broods and the river of God, flowing softly, with its "quiet tune" soothes and delights,—here, where He spreads His Table, Christ brings and has now brought us.

Who of us but is attracted to the waters of rest? Who of us requires persuasion to turn aside and sink down on their green and rest-

ful banks? Assuredly, we all need rest. There is work, and much of it, for us all, and strain and friction and chafing enough. Well do we all know the exhaustion which comes with hard and protracted exertion. The struggle to exist, the effort to make ends meet, the burden of care and anxiety, the strife of tongues harsh and sharp, the resistance of evil—these and much besides may be wearing and wearying us in mind and body. Even Christian service may be excessive. Not that we can be too earnest in serving our Master. Not that the bitter cry of our world's need ever ends. But most necessary are pauses in our life's busy rush, for the recuperating of exhausted nerves and lowered vitality—moments when our hearts may, in holy hush, commune with our Lord.

What we may gain at the waters of rest is a new and vivid realization of eternal things. How much it is to be for even a little where we know that God is, only to sit for a moment, though in silence, at the Master's feet! But in real communion our Lord speaks to us. We pass from it, with His word and counsel in our minds, His love and peace in our hearts.

We pass—we must pass—from it. In our Psalmist's pastoral symphony, the track is near the dell, the rest is but brief. And the rest is really for the track. It restores the soul for the toil. Devotion must not displace duty, but dispose us for it. We must not fall asleep in the 'pleasant arbour made by the Lord of the hill, for the refreshing of weary travellers.' The Master's command "Arise, let us go hence" soon closes our stay in the upper room. But the blessing of that room may go with us.

"Too soon we rise; the symbols disappear;
The feast, though not the love, is past and gone;
The bread and wine remove, but Thou art here,
Nearer than ever."

Yes we do not leave our Lord behind us. He Who leads us to the dell leads us on in our way. Even in the din and dust and confusion of the world we may have as ours the rest and sweetness of our Communion. The waters of rest may be flowing in our souls when we are far from the sanctuary, when we are in the thick of our work and conflict. "My soul," said a French martyr, shortly before he was burned, "is a garden sheltered and well watered." Rest and peace, even in such circumstances, Christ has for His own.

Ordination of a Deacon.

ON Sunday, 29th ult., at our Morning Service, Mr. Harry Fraser, who had been elected to the Deaconship by the Church, was solemnly set apart to that office and welcomed by our Deacons' Court. Our Deacons have received, we are confident, a most acceptable addition to their number in our new Deacon.

Young Men's Bible Study Circle.

THIS Circle, which meets every Sunday morning in our Church Parlour at 10 o'clock has almost completed its first year of existence and is about to enter on a new and instructive course of study.

On Wednesday, 15th inst., there will be a Social Meeting in connection with this Circle, to which all young men are cordially invited.

The Committee have received copies of a text book which will be used at the meetings and may be obtained from the secretary, Mr. H. G. White, at the price of \$2.10 each, and it is hoped that more of our young men will avail themselves of the opportunity which this meeting affords for Bible study and social intercourse.

Baptism.

"Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God."

Victor Arthur, son of Richard R. and Edith Tebbs, on 1st August.

"It is not the will of your Father which is in heaven that one of these little ones should perish."

Marriage.

"There was a marriage in Cana of Galilee, and...Jesus was called."

At Valparaiso, on 25th August, Alan Maurice Jones to Janet Morrison.

"What God hath joined together, let not man put asunder."

Deaths.

"Jesus said, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

At Valparaiso, on 2nd July, Lydia Wetherby, 17 years of age.

At Minatitlan, Mexico, on 11th July, the infant daughter of George and Lisa Cautlay.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Union Church,

VALPARAISO.

REV. W. B. INGLIS, B. D., PASTOR.
CASILLA 399.

Sunday: Services, at 11 a.m. and 8.30 p.m.
Young Men's Fellowship Meeting,
10 a.m.
Sunday Class, 12.20 p.m.
Sunday School, 12.20 p.m.
Tuesday: Christian Endeavour Meeting,
8.30 p.m.
Thursday: Choir Practice, 8.15 p.m.
Friday: S. S. Teachers' Meeting, 8.30 p.m.

The Union Church Young Men's Club is open daily from 10.30 a.m. to 10.30 p.m.

REMEMBRANCER DONATIONS.

Mrs. Heinrich Labs, Puente Alto.....	\$ 20
Mr. J. W. Hardy.....	25
T. T.	25
An R. C. Friend.....	5
	\$ 75

R. M. GRAHAM, Treas.

EXTRACT FROM LETTER OF REV. G.L.BICKERSTAFF, - Personal Report for 1909.

" Certain telegrams purporting to be extracts from Mr. Speer's speeches in the United States, making sweeping statements as to the total lack of religion, morality and education in South America, were discussed thoroughly in an informal session, in view of the fact that the new Independent organ had taken it for granted that Mr. Speer had made these strictures in an offensive manner and with particular reference to Brazil. The missionaries wisely refrained from defending Mr. Speer and the unanimous opinion seemed to be (1) That the reports were garbled, Mr. Speer being incapable of criticising Brazil, or any other country, in a harsh or unsympathetic manner; (2) That he was speaking of all South America, some parts of which are more lacking than Brazil in the qualities mentioned; (3) That Mr. Speer had carefully interviewed several Brazilian ministers and others competent to give information, and that there was no reason to suppose that he had made unjustifiable statements; (4) That it was necessary for the home churches to know the conditions here in order to be ready and willing to meet them."

Con la mejor voluntad bendigo "La Hojita Mensajera" deseándole largos años de vida y mucha popularidad.

† ANGEL M. ARZ.
DE NACIANZO.
DELEG. APOST.

LA HOJITA MENSAJERA

"LA HOJITA MENSAJERA" está llamada a sembrar el bien en las familias y a contrarrestar los males que ocasionan las perniciosas lecturas † *Holguin ob. de Arequipa.*

LA PRENSA CATOLICA ES LA GRAN NECESIDAD DE LOS TIEMPOS MODERNOS (León XIII)

El Teatro Inmoral

El académico francés Emilio Faguet acaba de publicar un notable trabajo digno de ser divulgado allí donde el virus de la obscenidad teatral y la indecencia escénica hayan contaminado á autores y público.

Dice Faguet que la pornografía teatral es propiamente "pornología" puesto que el escritor corruptor "hace hablar", dialoga su vicio ante el público, siendo la pornología, mil veces peor que la pornografía porque es la violación de los oídos castos, constituyendo un signo de estos tiempos de decadencia moral y el más inquietante, y el más grave, y el más trágico de los signos.

El teatro obsceno ha destruido, ha derrocado el pudor público, la vergüenza colectiva; ¡desvergonzados!.. individuales los hubo y habrá siempre. La pérdida del pudor público, acusa la pérdida de una forma de la conciencia, porque aunque es cierto que la verdadera conciencia no distingue, para ruborizarse, entre la pornografía y la pornología, no es menos exacto que cuando una sociedad no tolera que se la desprecie públicamente, no lo ha perdido todo; demuestra al menos, que conserva cierto amor propio, un resto, en una palabra, de dignidad, forma insuficiente, pero forma de la conciencia.

Esta es la señal del vencimiento definitivo de los pueblos, como de los individuos. De aquel de quien nada noble ni honrado se espera, decimos: Ese... ¡ese ha perdido la vergüenza!

Y como sea verdad, para su daño, que la ha perdido, nada noble ni honrado, en efecto, dará de sí.

El espectador que ante una escena vergonzosa, un dicho repugnante, una caución obscena, no sienta el temor de que sepa que ha oído ó visto lo que acaba de ver ó oír, está perdido. ¡Y es-

tos van siendo un número considerable y peligroso!

Con el mismo derecho y con más razón que las autoridades imponen la vacuna contra la viruela, por ejemplo, podrían y deberían éstas cuidar de la moralidad de los espectáculos; causa, cuando no tienen esa imprescindible condición, de la degeneración y de la pauperación de las razas y aun de su mengua material.

Lo mismo da que se afirme que el teatro copia la vida, que sea partidario del viceversa.

Si lo primero, valiente vida!

Si lo segundo... ¡Dios nos tenga de su mano!

Me olvidaba decir que el académico francés, cuyo trabajo me ha sugerido las anteriores reflexiones, no es por cierto un sacristán.

¿Cómo se debe beber la leche?

Muchos dicen que la leche es indigesta y es porque no se toma como es debido.

La leche contiene una sustancia llamada caseína, que se coagula cuando la leche se pone ácida ó cuando se junta con ciertos fermentos, como el cuajo que se extrae del estómago de los animales y que, como es sabido se emplea para cuajar la leche en la fabricación de los quesos.

Al llegar la leche al estómago se coagula, merced á los ácidos y fermentos que contiene; la leche, después de trasformada en coágulo, debe disolverse para ser digerida.

Se comprende, por lo tanto, que si se bebe la leche á grandes sorbos, se formará en el estómago un gran coágulo parecido al queso, difícil de disolverse pronto; lo que ocasiona pesantez en el estómago y hace penosa la digestión. Si, por el contrario, se tiene la precaución de tomar en pequeñas dosis, los coágulos que se forman son pequeños y se digieren pronto y bien.

FOLLETON (23)

GARCIA MORENO

El proyecto de constitución declaraba la Religión Católica, Apostólica, Romana, religión del Estado con exclusión absoluta de los demás cultos.

Lejos de constituir una innovación, consagraba un principio admitido siempre en las repúblicas americanas y además un hecho más claro que el sol.

Sin embargo; el liberalismo hizo gran algarazá. Después de varias reuniones consagradas á asuntos de interés, la asamblea puso por último á la orden del día la elección del presidente. García Moreno fué el elegido por unanimidad de votos y sin debate; y, á excepción de los urbinistas, el pueblo respondió con unánimes aplausos á la elección de los diputados. García Moreno negóse á admitir la presidencia que le ofrecían, por varios motivos. Al fin tuvo que ceder á las instancias de sus amigos que considerándole como el único individuo capaz de regenerar la nación, apelaron á su conciencia y á su abnegación. Y para probarle su buena voluntad, los representantes votaron varias leyes, dejando al poder ejecutivo, organizar un concordato con el Soberano Pontífice.

García Moreno puso en seguida manos á la obra; emprendiendo sus tareas de reformar. Su primer cuidado fué reunir un personal administrativo irreprochable en costumbres y laborioso, consagrado en cuerpo y alma á la realización de sus gigantescos designios. Sin consideración á la nobleza y riquezas alejaba sin piedad de los empleos públicos á aquellos

que eran incapaces de desempeñarlos. Los empleados trabajaban en las oficinas hasta la noche; el mismo Presidente ejercía por sí mismo tan severa vigilancia y justicia tan recta, que los infractores de los reglamentos, cualquiera que fuese su grado en la administración, eran castigados al momento con la cesación del empleo. De este modo alejó y se libró de una multitud de empleados que no eran más que ruidosos zánganos que tienen por fin gastar sin producir.

Pero lo que excitó el celo y llamó más la atención del reformador fué el arreglar el mal estado de la Hacienda. La administración pública estaba enteramente decaída. García Moreno tentó reformar la administración, consumiendo días y noches sobre libros de contabilidad, introduciendo él un nuevo sistema, un tribunal de cuentas, centralizando en la ciudad la vigilancia de todos los empleados. En caso de negligencia ó infidelidad el culpable era inmediatamente juzgado, multado y destituido. Además para evitar todo fraude el Presidente revisaba por sí mismo el trabajo del tribunal y muchas veces sus ojos de Argos descubrían errores que se habían escapado á la perspicacia de los más rígidos fiscales.

El incorruptible hacendista daba á todo el ejemplo del más absoluto desinterés. Aunque carecía de fortuna privada, jamás quiso aprovecharse de los doce mil sucses que tenía de asignación como presidente. Vista la penuria del tesoro, cedía al estado hasta la mitad de esta suma y consagraba el resto á obras de caridad.

Una reforma no menos urgente que la de la Hacienda era la reforma del ejército. Los soldados disponían del país, de la propiedad y aun de la vida de los ciudadanos. Cuando García Moreno se sentó en el sillón de la presidencia juró acabar con el despotismo militar.

“LA HOJITA MENSAJERA”

LA HOJITA MENSAJERA

Semanario de la familia cristiana

DIRECCION Y ADMINISTRACION

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¡Mas atrasados que los negros de Estados Unidos

EL ANALFABETISMO EN LOS PAISES DE AMÉRICA.—COMPARACION ENTRE NUESTRAS REPÚBLICAS Y LOS ESTADOS NOROCCIDENTALES.— ESTADÍSTICA VERGONZOSA.

El presupuesto de instruccion pública de nuestro país para el presente año de 1913 alcanza a la suma total de 38 millones de pesos en números redondos, de los cuales 22 millones están reservados en la enseñanza primaria.

Enfrente de estas cifras, creerán muchos de nuestros connacionales que el Estado hace todo lo posible por educar al pueblo. Tantos millones nos parecen en realidad una gran suma. Pero a pesar de todo, se sabe que el 60 por ciento de los chilenos son analfabetos, y que esta es una cifra que debía llevarnos de vergüenza; se sabe que no asisten a las escuelas mas de 400 mil niños, y que tenemos una poblacion en estado de concurrir a ellas que sobrepasa casi en el doble a aquélla.

Ahora bien, Mr. Robert E. Spear, educacionista de Nueva York que no hace mucho hizo una gira de estudio por Sud América, acaba de publicar en Estados Unidos un libro en el cual consigna las observaciones resultadas de su inspeccion.

Esa publicacion permite claramente apreciar cuál es nuestra condicion en materia escolar, en comparacion con otros países americanos y con algunos Estados de la República del continente del norte.

Nos dice Mr. Spear que las entradas en un año de la sola Universidad de Colombia,—entiéndase bien, una sola universidad,—ascienden a mas de lo que gastó el Gobierno chileno en el mismo período para instruir a tres millones y medio de almas.

En el año fiscal de 1910 a 1911, el Estado de Minnesota dedicó a gastos escolares mucho mas que las Repúblicas de Colombia, Ecuador, Perú y Chile en conjunto.

El presupuesto de gastos de enseñanza en la ciudad de Nueva York en 1912 ascendió a 30 millones 379 mil dólares (mas de 150 millones de pesos de nuestra moneda), esto es, fué superior a todos los presupuestos de las Repúblicas sudamericanas sumados.

¿Cómo podemos sentirnos, entónces, satisfechos, los que creemos que el gran secreto del progreso de los pueblos está en la difusion de la enseñanza? ¿Cómo no sentirnos adoloridos ante las consecuencias que arroja la estadística, que nos señala como un pueblo que no hace ningun esfuerzo siquiera medianamente poderoso por salir de su estado de atraso intelectual?

Sigamos los pasos de los números. De cada cien habitantes, van a la escuela:

En Estados Unidos.	19
En Alemania.	16
En Japon.	12
En Argentina.	9½
En Uruguay.	8
En Chile.	5

En el solo Estado de Nueva York (que no tiene mas que el doble de poblacion de Chile) hai 40 mil maestros, que enseñan a 1 millón 400 mil discipulos. El resultado es que el cinco por ciento de los habitantes de aquel Estado son analfabetos, mientras que en Chile éstos llegan a pasar del 60 por ciento.

Cierto es que hai en Sud-América otras Repúblicas mas atrasadas que Chile, y que en Bolivia de 400 mil niños en situacion de ir a la escuela sólo van 42 mil, y que en Perú van 100 mil de los 700 mil que aproximadamente forma la poblacion escolar. Pero ¿cual es el de los mas retardados el punto de vista que debemos tomar y no el de las naciones que van a la vanguardia de la civilizacion? En tal criterio, pudiéramos cerrar escuelas, si es que hai pueblos en la tierra que aun no las han abierto.

El Estado de Kansas tiene 1 millón 800 mil habitantes en números redondos; los de Chile son mas del doble

que en Kansas. Sin embargo, Kansas cuenta con 11.258 maestros de escuela, y en Chile no alcanzan a 5 mil.

Se hace tambien a veces el argumento de que somos una nacion jóven y no podemos compararnos con países mas viejos y en que la cultura inicial fué superior a la nuestra. Sin embargo, no tenemos un sistema de enseñanza tan eficaz como el que Estados Unidos han establecido en las Filipinas en el plazo de diez años.

¿Habrá quién pueda ignorar que Filipinas están pobladas por una raza refractaria a la civilizacion?

Con los ridículos argumentos para justificar nuestro analfabetismo nuestra falta de enerjía, sólo conseguimos aducir una prueba mas de una característica que va pareciendo un hecho: somos incapaces de comprender toda la importancia que debe darse a la difusion de la escuela. Y hablamos así, jeneralizando, porque el concepto sobre las colectividades se forma atendiendo al espíritu que venice, aunque no siempre sea este el que se manifieste jeneralmente, y porque al mismo funesto resultado conducen la apatía y la inconsciencia, cuyos dominios se confunden ante la consecuencia igual que acarreamos.

No resistimos al deseo de copiar las frases en que el profesor norteamericano condensa sus observaciones, por mas que nos sean crueles. Dice así:

“El resultado de este abandono es el analfabetismo popular. Podemos darnos exacta idea de los hechos comparándolos con los de nuestro país. El número de analfabetos en los Estados Unidos, es diez por ciento y una pequeña fraccion. Si contamos todos los niños menores de diez años que asisten a la escuela, el número de analfabetos asciende al 16 por ciento. Según el último censo oficial de Brasil, la proporcion de analfabetos en esa República es de 85 por ciento, incluyendo los niños menores de seis años. Un brasileño escribe en el “O Estado de Sao Paulo”, calificando amargamente a su “Tierra de Analfabetos”. En la República Argentina, el cincuenta por ciento de sus habitantes mayores de seis años, no saben leer; en Chile según el censo oficial, el sesenta por ciento; en Bolivia, según el “Statesman’s Year Book”, el ochenta por ciento de los que pasan de diez años de edad.

El Estado que cuenta con mayor número de analfabetos, en los Estados Unidos, es Luisiana, a causa de su enorme masa de negros ignorantes. Sin embargo, la proporcion de los que no saben leer ni escribir es de treinta y ocho por ciento. Decir, Luisiana a pesar de la profunda apatía de su poblacion negra, tiene ménos analfabetos que ningun país de Sud-América. Y aun la parte mas ignorante de ese Estado, los negros, sólo tienen una proporcion de sesenta y uno por ciento de analfabetos. De modo que los habitantes mas atrasados de los Estados Unidos, los negros de Luisiana, están al mismo nivel que la mayoría de las Repúblicas sudamericanas, a pesar de la alta cultura de las clases superiores de éstas, que no puede compensar la intensa ignorancia del pueblo. Puede darse una idea mas concreta, con un sencillo paralelo. En 1901, de cada cien reclutas incorporados al ejército chileno, setenta eran analfabetos. En 1904, de cada 2.500 reclutas del ejército alemán, uno no sabia leer ni escribir.”

Ojalá que el concepto duro, pero justiciero, que de nuestro atraso intelectual se forman imparcialmente los extranjeros estudiosos que parecen interesarse mas que nosotros mismos por nuestro progreso, contribuya a unificar el criterio nacional en el sentido de provocar una poderosa corriente de opinion en favor de la instruccion obligatoria.



Nuevo Edificio del Colegio Americano. — Concepción.

Tarjeta Postal

Señor

Sorry I have
not time to trans-
late this - But
send it to show that
the liberal press is
open to our message
Bishop Sturdy had
every courtesy by press
& government.

[Handwritten in blue ink:]
O. B. ...
1913-14
E. A. ...



(Gathering for a Camp Service.)

South American Missionary Society,

20, John Street, Bedford Row, London, W.C.



What is a “Camp” Chaplain?

IN South America “camp” means the open country as distinguished from the towns, and a “camp” chaplain is one who is continually travelling about that open country from estancia

(homestead) to estancia, by railway, or carriage, or on horseback, ministering to our isolated British fellow-countrymen settled there.

Why is he wanted? Because thousands of our fellow-countrymen out there are in spiritual destitution, far from any pastoral care. Young men especially, in these distant and solitary positions, find themselves exposed to steadily deteriorating influences, with nothing to help them the other way, and in too many cases they at last succumb and go under. All these can be reached only by the "camp" or itinerating chaplain, who may be the means, by God's blessing, of keeping them in touch with the things of Heaven and Home, and saving them from ruin.

Many in the homeland have relatives, or friends, or investments in South America, and are therefore very directly interested in this appeal; but, apart from this, surely the spiritual and moral well-being of our race in that great continent is a matter of urgent interest to all at home.

The South American Missionary Society already has fixed chaplaincies at Fray Bentos and Concordía, from which centres much useful "camp" work is being done. Apart from the Society also two "camp" chaplaincies have recently been established, viz., for Buenos Aires and the Western Provinces, and for Córdoba and the Northern Provinces. But much more than this is required. The Society is making an effort to provide these pioneer chaplains on a wider scale for our isolated British fellow-countrymen in South America, and appeals for the necessary funds. It would require fully £20,000 to supply the present need, but a portion of that sum would enable the Society to make a beginning, and donations may be spread over five years.

It should be remembered that as these clergymen will be doing pioneer work and breaking new ground, no local help can be expected at the outset; this no doubt will come later, but at first the Society will be responsible for their whole

stipends. The Committee appeal for at least £5,000 to begin with, or £5,000 guaranteed and spread over five years; the chaplains being provided at measure as the contributions reach the amount required for each stipend. Considering the immense revenues that come to Britain from South America, is it unreasonable to ask the recipients to be foremost in providing ministrations for their fellow-countrymen, in the lands where those revenues are earned?

Some contributions have already come in in response to this appeal; and, as might have been expected, they come from home dwellers who have relatives in South America, and who know only too well the needs here described. But much more will be required before the lack of "camp" chaplains can be supplied. What the Society aims at doing is to provide the man and the means; his location would of course rest with the Bishop, who best knows the local needs.



All contributions should be sent to the Secretary, S.A.M.S.,
20, John Street, Bedford Row, London, W.C.

THE ANTOFAGASTA (CHILI) & BOLIVIA RAILWAY CO. LTD



VIEWS
(AND)
FACTS
CONCERNING
THE
LINE.



THIS PICTURE SHOWS ONE OF THE LATEST ANTOFAGASTA LOCOMOTIVES,
AND THE DIFFERENCE BETWEEN THE 2' 6" GAUGE AND THE
ORDINARY ENGLISH STANDARD GAUGE OF 4' 8¹/₂"

THE ANTOFAGASTA (CHILI) AND BOLIVIA RAILWAY COMPANY LIMITED.

THE Antofagasta Railway affords easy access to some of the finest Andine scenery in South America, and on that account alone is well worth a visit by tourists. The railway itself is also one of the most interesting examples of a narrow gauge line: the gauge is only 2' 6", or little more than half that of the English railways, and yet the standard goods wagons on the line carry 20 tons of mineral, whilst the sleeping and day passenger coaches would not discredit any broad gauge railway.



INTERIOR OF SLEEPING COACHES.

The Main Line starts at Antofagasta, a port on the Chilian coast situated in Lat. $23^{\circ} 39'$ S. and Long. $70^{\circ} 28\frac{1}{2}'$ W., or some 684 miles north of Valparaiso, and it is reached from England in 28 to 29 days viâ Buenos Aires and the Transandine Railway, and 40 to 43 days viâ either Cape Horn or Panama.

The Coast Steamers (owned by the P. S. N. Co. and the Cia. Vapores de Sud Americana) leave Valparaiso about twice weekly, and reach Antofagasta 3 or 4 days later, whilst the through sleeping coach trains leave Antofagasta on Mondays at 6.40 p.m. and arrive at Oruro 8.28 a.m. on Wednesdays. At Oruro connection is made with the line of the Bolivia Railway Company, from whence La Paz is reached in some nine hours.

At 28 kilometres ($17\frac{1}{4}$ miles) from Antofagasta the rail level is already 1,800 feet above the sea, giving an average grade of 1 in 50, but at several places it is as steep as 1 in 30. At kilometre 35 is the junction of the branch (111 kilometres long) to the Boquete nitrate fields, which are just beginning to be developed. The end of this branch is some 5,622 feet above the sea. At kilometre 59 is the junction of the branch to Mejillones, the new port opened recently by the Antofagasta Railway Company, situated some 37 miles to the north of Antofagasta and said to be the finest on the Pacific coast, as it is capable of holding all the fleets in the world and is so protected from the south-west gales that shipping lying in it never suffers the smallest inconvenience from bad weather.

At kilometre 116 the Main Line of the railway enters the principal nitrate district of this part of Chili and leaves it at kilometre 162. In this section are situated some 20 Oficinas (Nitrate Factories) and the more modern of

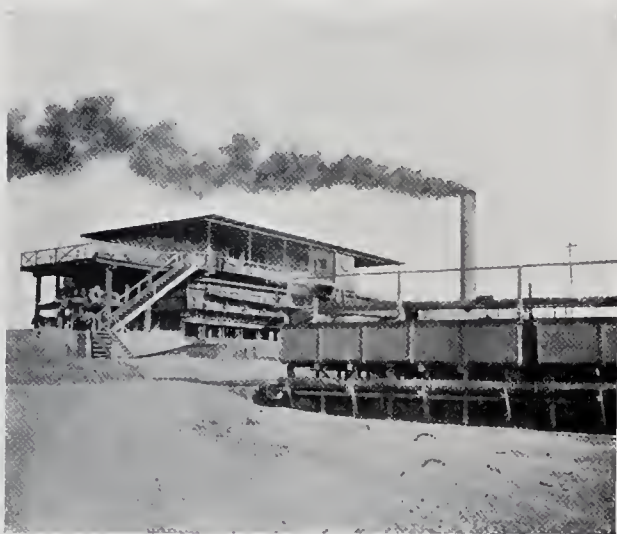


MEJILLONES BAY.

them well repay a visit as they are models of organization. After leaving the nitrate zone behind, we reach the picturesque little town of Calama at kilometre 238 from Antofagasta (148 miles), which refreshes the eye with its green pasture lands, irrigated by the waters of the Loa River, for hitherto the line has passed through what to all appearance is a barren desert without a blade of grass to be seen anywhere, though the hills on either side are not without a peculiar beauty of their own due to their variegated colouring caused by the presence of rich copper ores.

Calama itself is a centre of copper mining, there being an interesting smelting establishment in the neighbourhood which obtains its power from the waters of the Loa. It is some 7,400 feet above the sea and many passengers to Bolivia prefer to stop at least a day here to accustom themselves to the altitude before going further.

At kilometre 252 is the short branch (10 kilometres long) up to the copper mines at Chuquicamata, 8,846 feet above the sea. At kilometre 298 — immediately on the north side of Conchi Station — we come to the Loa Viaduct, which is one of the most interesting engineering structures in the world: the level of the rails on the viaduct is as nearly as possible 10,000 feet above the sea, whilst their height above the surface of the waters of the Loa River rushing below is 336 feet, or more than twice the height at which trains crossing the Forth Bridge are above the waters of the Firth of Forth. The viaduct is a most graceful steel structure, consisting of six lattice girder spans of 80 feet each in the clear on steel trestle towers.



A NITRATE OFICINA.

From Conchi Station, beside the viaduct, runs the branch line (20 kilometres long) to the copper mines of Conchi Viejo, the rail level at the end of this branch being 11,450 feet above the sea. At San Pedro Station, kilometre 312 (193 miles) and 10,700 feet above the sea, is situated the collecting reservoirs—blasted out of the solid rock—of the Water-

works which the Antofagasta Railway Company has constructed at a cost of some £750,000 to supply the town of Antofagasta, the nitrate fields, and its own services, with water, for no other fresh water can be obtained except by condensing sea water, and from these reservoirs pipes run the whole distance of 193 miles down to the sea level, which is no inconsiderable undertaking in itself. The water to fill the reservoirs is taken partly from the San Pedro River close by, and is partly brought by 6-inch pipes which run for a distance of some 15 miles up the slopes of the mountains to springs of most beautiful water situated some 16,000 feet above the sea. Shortly after leaving San Pedro Station the Railway skirts the base of the majestic snow-capped volcano "San Pedro," from whose crater ascends a constant column of smoke, and though it has not shown greater signs of activity than this in recent years, it is evident that in comparatively modern times it has been in eruption, for the railway cuts through a lava bed nearly a third of a mile wide which looks as fresh as if it had only been deposited a year ago. At Ascotan, kilometre 360 (223 miles from Antofagasta), is



BORAX LAKE AT CEBOLLAR, WITH WORKMEN WALKING ON IT.

reached the summit of the Main Line at a level of 13,000 feet above the sea, and from here it descends rapidly to a level of 12,200 feet at Cebollar, kilometre 387, where it runs alongside of a wonderful lake of borax some 24 miles long and $4\frac{1}{2}$ miles wide, which is owned and worked by the Borax Consolidated Company. From Cebollar Station a short branch runs into their calcining establishment. The glistening white surface of this lake is a marked feature in the landscape coming downhill from Ascotan and it is said to be the largest single deposit of borax in the world.

At Ollagüe Station, kilometre 435, is the Chilian Custom House, and also the junction of the branch line (96 kilometres long), which has recently been constructed by the Antofagasta Railway Co. to serve the important group of copper mines at Collahuasi, said to be amongst the richest known.

This branch is believed to be the highest line of railway in the world, for its rails reach to the great height of 15,809 feet above sea level, and by those whose respiratory organs do not suffer from the altitude it is well worth a visit, not only on this account but also because of the truly magnificent panorama of snow clad mountains to be seen on the way up or down—amongst them the giant “Ollagüe,” said to be upwards of 20,000 feet high. This is the one part of the Antofagasta Railway where snow storms are troublesome, the line having been completely blocked for about 4 days in July, 1908.

Shortly after leaving Ollagüe Station the frontier line between Chile and Bolivia is crossed at kilometre 442 = 275 miles from Antofagasta, and from this point to Uyuni



THE PODEROSA MINE AT COLLAHUASI, 15,809 FEET ABOVE THE SEA.



VOLCANO "OLLAGUE," 20,000 FEET HIGH.

(kilometre 610) the line runs at almost a uniform level of 12,000 feet above the sea.

Uyuni is a town of some 5,000 inhabitants, many of whom are Indians, and its market is worthy of a visit. Here for the first time we make the acquaintance of the llama as a beast of burden, as these animals are largely employed in the transport of tin and silver over the mountains from Potosi, some 125 miles distant. They go in troops of 100 or more and take 15 days on the journey. Each animal carries 100 lbs. in weight and it is said that they will not move if this weight is exceeded in the smallest degree.



COLLAHUASI BRANCH AT 15,809 FEET ABOVE THE SEA—
AFTER A SNOWSTORM.

From Uyuni runs a private railway some 33 kilometres long to the famous Huanchaca silver mines, which are situated in the mountains at 13,600 feet above the sea, and at the end of the line is the mining town of Pulacayo, consisting of some 8,000 inhabitants. These mines are owned and worked by an enterprising Franco-Chilian Company, and are well worth a visit.



LLAMAS WITH INGOTS OF SILVER FROM POTOSI,
AT UYUNI STATION.

We now leave Uyuni for Oruro, and at Huari—kilometre 801—come in sight on our left of the mysterious fresh water lake Poopó, which receives 212,000 cubic feet of water per minute and only 2,000 cubic feet flow out of it. At 924 kilometres, or 574 miles from Antofagasta we reach the town of Oruro, which is the terminus of the Antofagasta Railway.

Oruro is a town of 8,000 inhabitants situated at 12,000 feet above the sea. The houses are mostly built of unburnt bricks, plastered on the outside and painted different colours, which gives a very picturesque appearance to the streets; here, also, most of the windows are decorated with boxes of flowers, a rather uncommon feature in South American towns.



STREET SCENE IN ORURO.



OLD CHURCH IN ORURO.



GOVERNMENT HOUSE, ORURO.



SAN JOSÉ SILVER MINE AT ORURO.

There are valuable silver and tin mines in the neighbourhood, as indeed in most parts of Bolivia, which is probably the country richest in mineral wealth in the world; and now, owing in great part to the liberal policy of the government of its enlightened President, Colonel Ismael Montes, it is about to be opened up by a network of railway lines, with which the Antofagasta Railway will be closely allied.



THE PLAZA—LA PAZ.

From Oruro to La Paz, the capital of Bolivia (near which is lake Titicaca, the largest fresh water lake in the world, being some 138 miles long and 69 miles wide and its waters are 12,838 feet above sea level), the journey is continued in the train of the Bolivia Railway Co.



LAKE TITICACA.

LAKE TITICACA

ANTOFAGASTA (CHILI) & BOLIVIA RAILWAY CO. LTD. 1908.

NOTE.
 ANTOFAGASTA TO CALAMA NITRATE FIELDS
 CALAMA TO UYUNI BORAX & COPPER
 UYUNI TO ORURO MINERALS



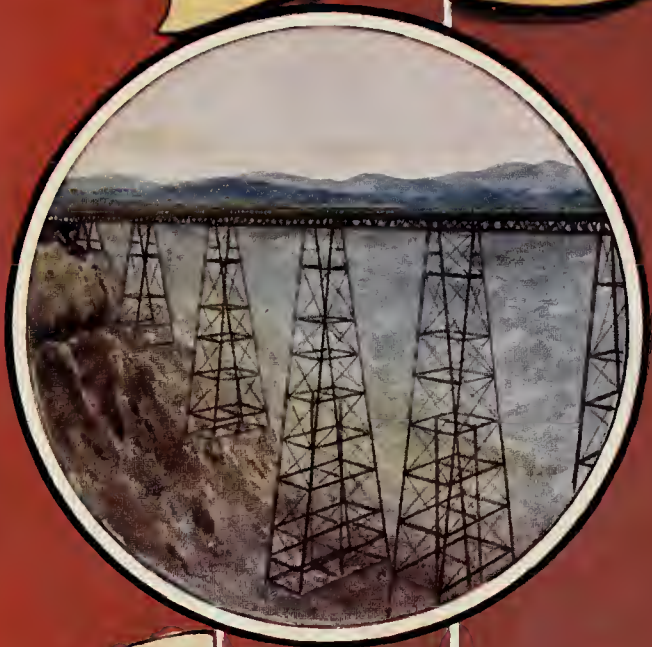
REFERENCES.

A & B RLY EXISTING		HUANCHACA RLY	
BOLIVIA RLY		OTHER RLYS	
PROPOSED		ROADS	
INTERNATIONAL BOUNDARIES		STATIONS	

SCALE: 1:4,000,000.

0 5 10 20 30 40 50 100 150 200 KILOMETRES
 0 5 10 20 30 40 50 100 150 MILES

COMFORTABLE
TRAVEL



THE HIGHEST VIADUCT IN THE WORLD
CARRYING THE ANTOFAGASTA
RAILWAY OVER THE RIVER LOA.

SOUTH AMERICAN MISSIONS.

SOUTH AMERICAN MISSIONS.

WHILST Asia and Africa are chiefly under pagan and Mohammedan influence, South America has been for centuries almost wholly under the power of Rome. Soon after its discovery in 1498 by Columbus, it was traversed by adventurers and Romish priests, who took possession of country after country, and annexed it to the See of Rome. With the exception of the southern portion, and a small part of the northern, the whole peninsula fell under the sway of Spain and Portugal, and for three centuries their rulers were represented by Viceroy's or other officers. This continued until the early part of the present century, when, through political revolutions, and a determination to be free from foreign control, on the part of many of the people, success crowned their labors and their resistance to oppression. In 1822, Brazil became independent of Portugal, and the other States soon ceased to be Spanish colonies.

Though free from foreign sway, and guaranteeing political rights to their people, ecclesiasticism was strong in certain countries, and Romanism defended all approaches to her domain. Religious toleration was first recognized in Brazil, then in other countries, until now Protestant missionaries can enter any of them and be protected in their work.

The Board has been privileged to send laborers to the United States of Colombia, Brazil, and Chili. Though separated from each other, the field is a common one as regards the character of the people to be reached with the Gospel, their social and moral condition, the obstacles in the way of their being delivered from a false system of faith, and brought into a higher civilization and a purer morality. It is not necessary to speak of Romanism as a system of ecclesiasticism, except to say that whenever it has become the faith of a people, it has in some way deprived the Gospel of its transforming and sanctifying power, it has interfered with liberty of conscience, it has trampled under-foot the rights of man, it has subsidized everything that it could grasp for its own aggrandizement, and has seized upon the control of education and the reins of political influence. As a religion, it has ignored the simplicity of the Gospel, corrupted and degraded many of the doctrines of the cross, and adapted itself to the wants of the human heart by pandering to its pride and self-seeking by means of penances and meritorious deeds. As a Church, it is bitter, relentless, and persecuting toward others, and in itself it is the monopoly of pride and arrogance, worldliness and error, idolatry and superstition.

The crushing effects of such a system are seen in South America. The priesthood as a class are ignorant and immoral. The men are irreligious and the women superstitious. The Indians and many of mixed blood are Chris-

tianized pagans, and not a few are pagan. The tone of morals is low. Education is confined to the few rather than the many, and it is evident that social, civil, and spiritual life is seriously affected, and in some respects demoralized by the presence and power of such a faith.

Though liberty of conscience is guaranteed, yet Romanism can do much to thwart effort and interfere with schemes of evangelization. In Brazil, no Protestant can hold office; all places involving any trust must be filled by Roman Catholics, nominal or real. The spirit of persecution is also strong in sections, and much care and prudence have to be exercised in the presentation of religious truth.

For a short period the Board had a missionary in Buenos Ayres, who commenced labors especially among the French in 1853; this was discontinued in 1859. Only one minister, a native of France, was connected with it. After his retirement, the mission was discontinued. The next effort to reach the inhabitants of South America with the Gospel was in New Granada, which was afterward merged into the

UNITED STATES OF COLOMBIA,

which is the present name of the mission. The first missionary, on his arrival at Bogota in the latter part of 1856, found in some respects an open door. No hindrance on the part of the Government, though much on the part of the priests who swarmed over the city. He soon, in mingling with the people, discovered a great difference between Romanism modified by Protestant influences in the United States, and the same system away from any such checks. He found among the youth and the men no love for the Church, but a widespread Deism; he found a low standard of morality everywhere prevalent; the utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come.

The station selected for the beginning of the work was

Bogota.—This is the capital of the country, and is situated on the gently sloping foot of two mountains, which rise many hundred feet above it. The city has an altitude of 8,650 feet above the level of the sea, and a temperature ranging from 58° to 62°. The population of the city is about 45,000. The number of ecclesiastics amounts to several hundred. The first laborer sent out was Rev. Henry B. Pratt, who reached Bogota June 20, 1856. He was cordially welcomed by several Spanish and American residents. He soon commenced English services, but these had to be discontinued. Whilst studying the language he prepared certain tracts, and also published some articles in one of the leading papers. These created some stir; a difficulty in the way of circulating the truth, was the ignorance of many of the people. This mission was reinforced by Rev. Samuel M. Sharpe and his wife, who reached Bogota July 20th, 1858. Soon after their arrival, services in Spanish were commenced, which aroused bitter opposition among the Romish party. These disorders were speedily quelled by the authorities, who were determined to

maintain the rights of toleration. A night-school was started, and was attended by many. Excommunication was threatened by the priesthood against all who should be present at any Protestant service. Mr. Pratt returned to the United States in 1860, for the purpose of superintending the printing of "Seymour's Evenings with the Romanists," which he had translated, and also for aiding in the revision of the New Testament in Spanish. Besides the services mentioned for the purpose of reaching the people with the truth, a Sabbath-school and a Bible-class were organized.

Whilst rejoicing in these increasing agencies for the good of the people, Mr. Sharpe was stricken down with disease and died October 30, 1860. He was able, before his departure, to welcome to his field of labor Rev. W. E. McLaren and his wife. At that time civil war was raging, though the missionaries were not exposed to personal dangers, still it interfered with the evangelization of the people, as the Conservative or Jesuit party held for a time the capital of the country. When it fell into the hands of the Liberal party, the Jesuit priests were banished, the monastic orders were placed under restrictions, and other means adopted to diminish the political influence of the Romish power. A church was organized November, 1861, of six persons. Owing to the distracted condition of the country, the discouraging aspects of the work, and for personal reasons, Mr. and Mrs. McLaren returned home in January, 1863, and their relation to the Board was afterward dissolved. As Mr. Pratt remained at home without returning to his field, this left the mission solely under the charge of Rev. T. F. Wallace and his wife, who reached Bogota March 19, 1862.

Death, and the removal of laborers when prepared for usefulness, interfered greatly with the progress of this mission, and for years Mr. Wallace stood alone; at first studying the language, and getting ready for active labor. In the fall of 1866, Rev. P. H. Pitkin sailed for Bogota, and remained in connection with this mission till his transfer to Mexico, when Mr. Wallace was again the only laborer, except Miss Kate McFarren, who had joined the mission in 1868, and had taken charge of the girls' school. Mrs. Wallace's health giving way, obliged Mr. Wallace to return home in 1875. Near the close of 1874, Rev. W. Weaver and his wife arrived at Bogota. With the exception of Mr. Wallace, all the laborers, for one cause or another, have been able to stay for a comparatively short period in the field. A church building has been purchased and fitted up at considerable expense for worship; a church of over twenty members has been organized; a school of growing importance has been established; one of the native members of the church has taken a partial collegiate, and also a full theological course at one of our seminaries. Mr. Weaver greatly needs an associate, and if the mission is to be held it must be reinforced; a good beginning has been made. Much seed has been scattered that needs attention. The prospect for future success is encouraging, and of this the Church should take advantage. Too much has been done to think of leaving it, and too little to accomplish great future successes.

BRAZIL.

Brazil is different in some respects from the United States of Colombia. It is much larger, more influential, more stable in its government, and free from the revolutions that have somewhat interfered with the growth and prosperity of the other. The former is an Empire, the latter a Republic. In the former, the Portuguese is spoken; in the latter, the Spanish. In both there is a love for free institutions, a desire for the maintenance of the same, and a jealousy for everything that threatens their liberties. Whilst Rome had complete possession of the United States of Colombia from the beginning until recently, efforts were put forth in the early history of Brazil to establish Protestant institutions, but they failed through the treachery of their leader, and the persecutions of the Portuguese, so that this first evangelistic movement of the Church of Geneva and of Calvin was not repeated till modern times.

The Presbyterian Church had been anxious for some time to enter this empire as an inviting field for labor. At last they were able to send, in 1859, one laborer into it. Rev. A. G. Simonton, of the Presbytery of Carlisle, sailed June 18th, and reached Rio Janeiro August 12th, and was welcomed by several persons. After a careful examination of the ground, he found the papers discussing with much freedom the doctrines and practices of the Romish Church, and a willingness to allow the doctrines of evangelical religion to be defended in their columns. The following statement as to the religious condition of the people was, after this examination, made by him :

“To my mind, the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Unless I am mistaken, Brazil is singular in this respect, even among the most thoroughly Roman Catholic nations. Not only has religion degenerated from being a thing of conviction to a mere habit, but it has become a habit to pay no attention to its outward forms. The number of church-goers is very small. Confession is falling into disuse. Priests are dissolute, and not unfrequently scoffers. A pure and universal indifference seems to reign. The extremity of the Pope has produced no public prayers, and Garibaldi and Cavour are heroes. It is said that no people can be without a religion; if so, few nations can be much more destitute than Brazil. There are special occasions, however, which show that he would be greatly deceived who imagined that their religion is like that which is found in Protestant countries. At times they become religious. One of these times is the hour of death. Then the priest is sure of employment and pay. Confession, absolution, the sacrament, and extreme unction are the sources of trust in that hour when all men would be religious if they could.”

Rio Janeiro.—This was the first station occupied by the mission. It is the capital of the country, and is situated in a province of the same name on an extensive bay. The city is laid out in squares, and the houses are generally built of granite. It contains a large number of churches and monasteries.

Its present population is bordering on 400,000. Here Mr. Simonton began his labors, devoting the main portion of his time at first to the acquisition of the language, and endeavoring at the same time to lay foundations of an important work. He soon found that the mass of the people were indifferent to all religion; and whilst many were opposed to the Church of Rome, they did not wish to investigate the claims of Protestantism—willing, however, yea, determined, that it should be tolerated. There was no restriction upon the distribution of the Word of God and of a religious literature; and this mode of reaching the people was soon tried and has been prosecuted in one form or another ever since. In time, a semi-monthly publication, called the *Imprensa Evangelica*, was started, which has been maintained and has exerted a great influence for good.

The Rev. A. L. Blackford and his wife reinforced this mission July, 1860, and the Rev. F. J. C. Schneider December 7, 1861. The former was associated for some time with Mr. Simonton; the latter was stationed in the province of Sao Paulo, where he devoted part of his time to German settlers. A church was organized in Rio Janeiro January 12, 1862, when two persons were received on profession of their faith. During the next year eight persons were received into the communion of the church, and from that time the number has steadily increased, and more than 200 have been added to the communion-roll. For years the congregation had to worship in a hired room, but through the liberality of certain friends in Brazil and the United States, and the help of the Board, a neat stone building has been reared in a central region, and on the same premises there are a lecture-room, a school-room, a book-store, and a dwelling-house. A native pastor has recently been installed over the church, which pays his salary. Religious services during the week and on the Lord's day are regularly maintained, besides preaching in the suburbs of the city.

The death of Mr. Simonton, on December 9, 1867, was a great loss to the mission. He had during the few years' residence in the empire accomplished much by his preaching and his pen, and at a time when he seemed best fitted for efficient service, and when he was considered so important to the mission, came his removal. Messrs. Blackford and Schneider occupied the capital after his death. The former until compelled to return home on account of sickness in his family; the latter until his removal to Bahia. Besides these laborers, the following have been connected for a longer or shorter period with this station: Rev. J. F. Dagama, 1871-3; Rev. E. Vanorden, 1874-6. The present force consists of Rev. R. Lenington, Rev. D. M. Hazlett, and Rev. A. B. Trajano.

Sao Paulo.—This was the second station regularly occupied by the Board, which took place in October, 1863. This city lies some 200 miles to the south-west of Rio Janeiro, is the capital of a province of the same name, and a seat of one of the leading law-schools in the Empire. It is beautifully situated on high table-land some 2,000 feet above the level of the sea. It is an important center of operations, and has been wisely selected on account of its

bearings on the work in the southern portion of the country. It was first occupied by Rev. A. L. Blackford, and English service was maintained for several months on the Sabbath and Portuguese service was commenced. In March, 1865, a church was organized and six persons were received into its communion on profession of their faith. Others were soon added, and from that time the church has had a steady and healthy growth. Mr. George W. Chamberlain, then in Brazil for health, was appointed an assistant missionary October, 1865, and after the completion of his studies at Princeton Seminary, he returned to Brazil and has been stationed at Sao Paulo ever since. Rev. E. Pires, a native of Madeira and a graduate of one of our Seminaries, joined this mission in August, 1866, and, having a knowledge of the Portuguese, he was able at Sao Paulo, where he was stationed, to begin direct missionary labor at once. He was followed by Rev. Hugh W. McKee the next year, but his health did not allow him to remain long in Brazil. He spent the remainder of his days working among the Portuguese in Illinois. For a short period Rev. J. M. de Conceicao, the first ordained native Brazilian, was connected with Sao Paulo. He had been laboring as a priest at Brotas, but became convinced that the Church of Rome was corrupt, and had been trying to lead the people to a purer faith. He readily accepted the truth and became an eloquent preacher of the Word in his tours among the towns and villages. He was permitted to labor only a short time, when he was removed by death. Besides the regular ministry of the Word, some attention has been given to education. Through the active labors of Mr. Chamberlain a building designed for a training-school for young men for the ministry has been completed. It furnishes also a preaching hall and other accommodations for the work. Other schools have been started, and it is expected that a female school of a higher order will soon be under way. The laborers at present are Rev. Messrs. Chamberlain and Howell and their wives and Miss Mary Chamberlain. Miss P. Thomas is on her way to join this station, going out at her own charges and to support herself while there.

Brotas.—This village, 170 miles north-west of Sao Paulo, and formerly the scene of Senhor Conceicao's labors, was the third place occupied by the mission. It was visited by him and by Mr. Blackford in 1863 and 1864, and also in 1865. The journey to it from Sao Paulo was a difficult one, as it was over rough roads and bridle-paths. On their first visit they remained twenty days, occupied constantly in preaching the Word and going from hamlet to hamlet, speaking plainly to all who would hear the simple truths of the Gospel. On November 13, 1865, a church was organized of 11 persons. Soon others were affected; the worst characters were brought under conviction, and were led to Jesus. For three years this church was dependent on occasional visits of the missionaries for preaching and the administration of the ordinances, yet the number of disciples continued to grow, and when the Rev. R. Lenington went to reside there in 1868, he found a church of over 70 members. The population in and around Brotas is sparse. Many of the members live at a

considerable distance from the church building, and in some of the hamlets there are more communicants than in Brotas. This makes the field a difficult one to supply with ordinances. The church has more than doubled its membership since 1868. For some years it was under the care of Mr. Lenington, then under Mr. Dagama, and then for a time under the pastorate of Rev. A. B. Trajano—one of the native ministers who was educated in the mission, until his transfer to Rio Janeiro. It is now under the superintendence of Rev. J. F. Dagama, who has a large field to visit and to cultivate.

Rio Claro.—When Mr. Schneider went to Brazil it was in part for the Germans, who were found in numbers in the Empire without the stated means of grace. As there were several German colonies a few hours' ride from Rio Claro, this was selected by him as a center. He soon found the field a most trying one. As he would not administer the sacraments without regard to the moral condition and fitness of the applicant, he had to encounter opposition; and whilst there were some who sympathized with him and his views, the many were satisfied with a chilling faith and the outward observance of rites. After laboring among them for a time he returned to Rio Janeiro, where he commenced work among the Brazilians. This place remained unoccupied until the removal of Mr. Dagama from Brotas, and also Miss M. Dascomb, who had been carrying on a school with much encouragement and success. This place is growing in population and it is now a religious center of much importance. A church was organized here April 16, 1873, of 9 members, which has increased to 52. An interesting school was commenced by Miss Dascomb, who was afterward joined by Miss Ella Kuhl. It now numbers nearly 100 pupils, and is under the charge of Miss Kuhl and Miss Dagama. A boarding-school on a simple and economical basis for girls has lately been started. Its object is to train those who will be suited to labor among their own sex. Besides Brotas, Mr. Dagama has several other places to visit. The little church of 1865, planted at Brotas, has now grown into five. In this territory are some 30 preaching-places, more than 300 members, and 1,300 hearers. The extreme point in one direction is 160 miles from Rio Claro. Many of the people can not read. Other laborers are needed for this region.

The next church organized was at Lorena, a town of about 3,000 inhabitants, and which lies some 190 miles south-west from Rio Janeiro. It is without a pastor—a large scope of country is commanded by it. Other churches have been organized since; one at Sorocaba, in the province of Sao Paulo, and which lies 60 miles to the south-west from the city of Sao Paulo. This place contains a population of nearly 8,000. The church is supplied by a native minister, Rev. A. P. de C. Leite.

Bahia.—Leaving the smaller churches that have been established in the provinces of Sao Paulo and Minas Geraes, and going north, we pass by Campos, a place of some importance, lying about 150 miles to the north-west of the capital of the Empire, where a church has lately been organized, and which is ministered to by Rev. M. P. B. Carvalhosa, we reach *Bahia*, an important

seaport in the northern part of the Empire. It is situated on the Bay of All Saints, and consists of two parts—the lower and the upper city. The one is built on the bay for about three miles; the other on bluffs, which rise precipitously near the water's edge, to the height of several hundred feet. It is difficult to tell the population, but those best acquainted with it estimate it as high as 250,000. It was founded in 1549, and was the capital of the country until 1771. The people have been less receptive to the truth than in other portions of Brazil. It is the residence of the only archbishop in the Empire, and it is said that there are more friars and nuns in the convents here than are to be found in these institutions in all other parts of the land. It is an immoral city. It was occupied as a station by Rev. F. J. C. Schneider in 1871. A small church has been organized. Since he left, in the spring, it is without a laborer.

Cachoeira.—This station is fifty miles north-west of Bahia, and work was commenced here in 1875, by Rev. J. T. Houston. The missionary soon met with some encouragement, so that a church has already been organized of seven members.

There are now, in connection with this mission, six foreign missionaries and their wives, four unmarried ladies, and four ordained native ministers. There are, in the Presbytery of Rio Janeiro, seventeen churches, with a membership of nearly 800.

The door is open to the whole of Brazil. The people are everywhere accessible to the truth. Occasionally there have been evidences of opposition, hatred, and of a persecuting spirit, but, considering all things, these outbreaks have been rare. Freedom of worship is guaranteed, and the Government has sought to maintain it. More men are needed to meet the present demands of the work, and more means to take advantage of the new openings, and more prayer to give success to the whole enterprise.

CHILI.

This mission was transferred to the Board by the American Foreign Christian Union, July 14, 1873, and occupies the whole of the Republic, though at present it is confined to four centers. The country is long and narrow. The Government is liberal in regard to education, and of late years has taken a more decided stand as to religious toleration.

Valparaiso.—This city was occupied in 1850, by Rev. D. Trumbull, who was sent thither by the Seaman's Friend Society and the American and Foreign Christian Union. This port, since the independence of Chili, has become of great importance as a commercial center. Trade has greatly increased, and the city itself has grown in population. Dr. Trumbull, though only partially engaged as a missionary, as his labors required him to devote most of his time to the English-speaking people in the city, yet he has done much for the Chilians, having published many newspaper articles and tracts in Spanish. For many years the church, composed of foreigners, has not only

supported him, but has done, in other ways, not a little for the evangelization of the people. Rev. A. M. Merwin was sent out in 1867 to Valparaiso to take charge of the Spanish work, and he commenced preaching in 1868. A church was organized in 1869, and numbers nearly 30. The congregation ranges from 60 to 100. The Sabbath-school has over 40 pupils. "In this work," says Mr. Merwin, "we are aided by several English-speaking people. Most gratifying progress has been witnessed among some who have confessed Christ during the last few years, and some, out of much tribulation, social and spiritual, have recently entered Christ's kingdom on earth." A good lady-teacher, for boarding and day-school, is needed; also a church edifice. The people are worshipping in a lecture-room in an out-of-the-way place.

Santiago.—This is the capital of the Republic, and is situated on a plain nearly 2,000 feet above the level of the sea. It is considered one of the finest cities on this continent as regards buildings, convenience, and health. It was first occupied by Rev. N. P. Gilbert in 1861, who, in the midst, at first, of many discouragements from foreigners and natives, persevered until he was able to organize a church and erect a building in a central position and well adapted to the congregation. When Mr. Gilbert retired from the field in 1871 he was succeeded by Rev. Ibanez-Guzman, a native of the country, and who continued to labor here till his death in 1876. The Rev. S. J. Christen is now stationed at this place. He is devoting part of his time to the education of youth. Besides preaching on the Sabbath, he has Sabbath-school and a weekly service on Wednesday evening. A Young Men's Christian Association has been formed, and the members come together regularly for the study of the Bible, and of practical themes connected with it. Seven have been received on profession since September, when the station was occupied by Mr. Christen.

Copiapó.—This is a mining town, 400 miles north of Valparaiso, and has a population of some 15,000. Rev. S. Sayre labored at this place before his departure for the United States. There is no missionary here at present.

Talca.—This place lies to the south of Santiago, and was occupied by Mr. Sayre for a time. He organized the church, which has a membership of 15. Rev. S. W. Curtiss and his wife, who joined this mission in the fall of 1875, are laboring at this point. "The Papists of Talca are more bigoted in their devotion to their Church than those at Santiago and Valparaiso. Both sexes attend, in Talca, the churches in great numbers, while, in the other cities, the men are, to a large extent, sceptical and indifferent." The membership in the four Spanish churches is about 90.

The field is becoming an encouraging one. Prominent men are in sympathy with Protestantism, and the President of the Republic has, in various ways, identified himself with the cause of truth. On the other hand, the rising generation are gradually drifting into infidelity. New laborers are greatly needed.

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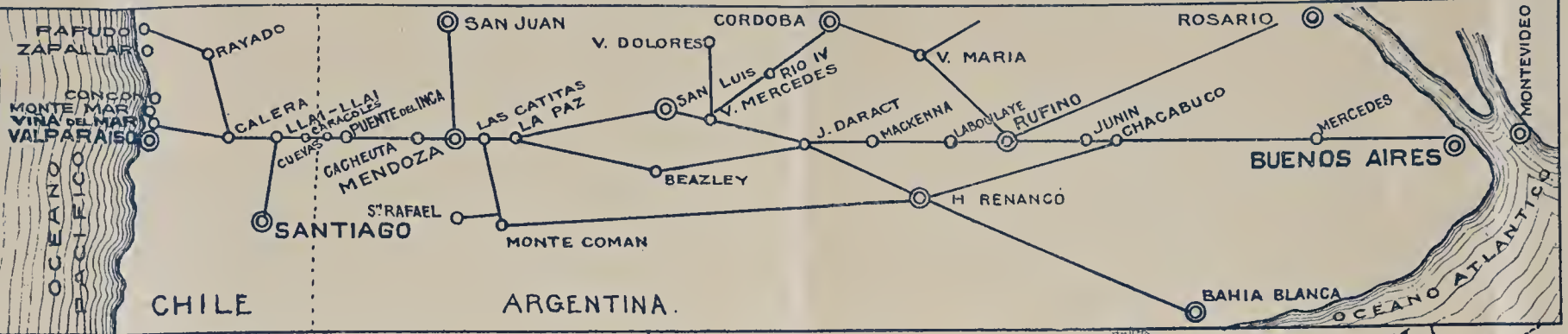
COMPANIA NACIONAL
DE TRANSPORTES

EXPRESO VILALONGA



ADMINISTRACION
BALCARCE
ESQUINA MORENO
BUENOS AIRES

MAPA DE LA REPUBLICA ARGENTINA A CHILE A TRAVES DE LA CORDILLERA F.F.CC. BUENOS AIRES AL PACIFICO-TRASANDINOS ARGENTINO Y CHILENO Y F.C. DEL ESTADO

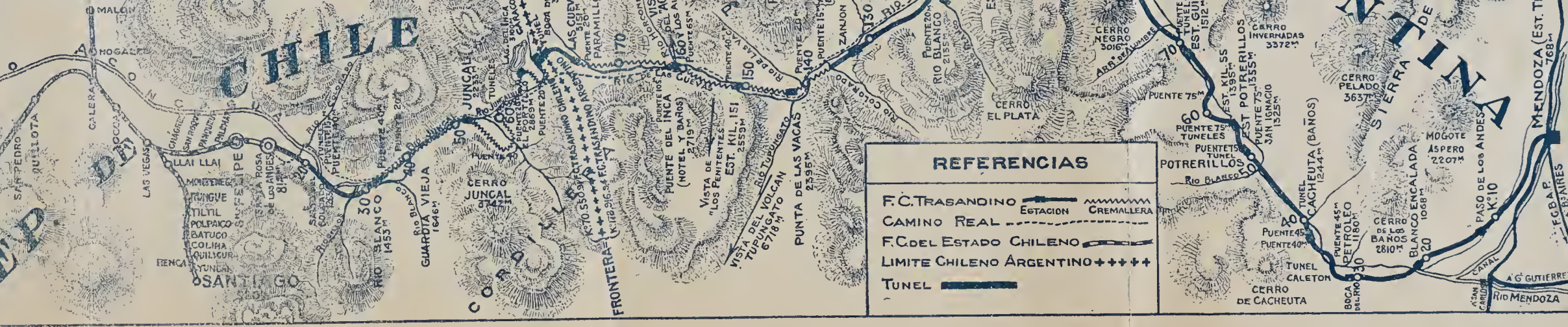


COMPANIA NACIONAL DE TRANSPORTES EXPRESO VILLALONGA
 ADMINISTRACION - BALCARCE Y MORENO BUENOS AIRES

AGENTES GENERALES DE LOS FERROCARRILES Y DE COMPANIAS DE NAVEGACION :-
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 SUD AMERICANA DE VAPORES (GHILENA)
 UNITED FRUIT C:
 UNITED STATES PACIFIC LINE (GRACE & CO)
 TOYO KISEN KAISHA.

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LOS ANDES 918 M	SALTO DEL SOLDADO 1263 M
SAN PABLO 969 M	RIO NARANJO 1433 M
	SUAREZA VIEJA 1546 M
	EL JUNCAL 2233 M
	EL PORTILLO 2869 M
	SARACOLE'S 3178 M (BOCA DEL TUNEL)
	BOCA DEL TUNEL 3188 M (CUMBRE 3590 M)
	LAS CUEVAS 3151 M
	PUNTE DEL INCA 2719 M
	PUNTA DE LAS VACAS 2393 M
	ZANJON AMARILLO 2007 M
	RIO BLANCO 2135 M
	USPALLATA 1751 M
	GUIDO 1512 M
	POTRERILLOS 1355 M
	CACHEUTA 1244 M
	BLANCO ENCALADA 1068 M
	PASO DE LOS ANDES 936 M
	MIENCOZA 768 M (EST. TRASANDINO)



REFERENCIAS

F.C. TRASANDINO	ESTACION	CREMALLERA
CAMINO REAL		
F.C. DEL ESTADO CHILENO		
LIMITE CHILENO ARGENTINO	+++++	
TUNEL		

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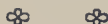


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ACARREOS URBANOS



VALORES - REMESAS DE DINERO



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El **A B C** de las
comunicaciones
TERRESTRES
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y MARITIMAS

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PREMIADA en la gran
Exposición de 1916, por ser la más
amplia entre sus similares. . . .

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(VIA CORDILLERA)

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CONTRA - REEMBOLSO

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SERVICIO INTERNACIONAL

Importaciones y Exportaciones —

Trámites de Aduana. — Tránsitos

Horario para y de Chile

SALIDAS		F. C.	TRENES	
ESCALAS			N.º 1	N.º 1 A Pullman
Rep. Chile	Retiro (B. Aires)	<i>sal.</i>	1 9.15	1 9.15
	Mercedes		11.17	11.17
	Chacabuco		13.04	13.04
	Juniu		13.57	13.57
	Alberdi		15.27	15.27
	Diego de Alvear		16.07	16.07
	Rufino		17.10	17.10
	Labonlaye		18.16	18.16
	Gral. Levalle		19.19	19.19
	Mackenna		20.16	20.10
	Justo Daract		21.42	21.42
	Nueva Escocia		22.57	22.57
	Beazley		1.11	1.11
	La Paz		3.05	3.05
	Mendoza	<i>leg.</i>	6.05	6.05
	>	<i>sal.</i>	6.50	7.20
	Oachenta		8.30	9.12
	Uspallata		10.30	11.13
Zanjón Amarillo		12.10	12.52	
Punta de Vacas		12.49	..	
Puente del Inca		13.53	14.39	
Las Cuevas (Frontera)		15.05	15.50	
Los Andes	<i>leg.</i>	18.35	19.20	
Empalme F. C. Est.	<i>sal.</i>	20.15	20.15	
Santiago	<i>leg.</i>	23.20	23.20	
Valparaiso		(23.20)	(23.20)	
		Estado — Trasandino — B. Aires al Pacifico —		
REGRESOS		F. C.	TRENES	
ESCALAS			N.º 1	N.º 1 A Pullman
Rep. Chile	Valparaiso	<i>sal.</i>	15.55	15.55
	Santiago		16.00	16.00
	Emp. F. C. Est.	<i>leg.</i>	19.38	19.38
	Los Andes Hotel	<i>sal.</i>	6.50	7.50
	>		7.00	8.00
	Las Cuevas (Frontera)		12.50	13.50
	Puente del Inca		13.47	14.47
	Punta de Vacas		14.34	..
	Zanjón Amarillo		15.10	16.08
	Uspallata		16.26	17.22
	Oachenta		18.11	19.06
	Mendoza	<i>leg.</i>	19.20	20.20
	>	<i>sal.</i>	21.30	21.30
República Argentina	La Paz		0.07	0.07
	Beazley		2.20	2.20
	Nueva Escocia		4.52	4.52
	Justo Daract		5.50	5.50
	Mackenna		7.17	7.17
	Gral. Levalle		8.12	8.12
	Labonlaye		9.05	9.05
	Rufino		10.20	10.20
	Diego de Alvear		11.36	11.36
	Alberdi		12.07	12.07
	Juniu		13.37	13.37
	Chacabuco		14.40	14.40
	Mercedes		16.32	16.32
	Palermo		18.43	18.43
	Retiro (B. Aires)	<i>leg.</i>	19.00	19.00
		Bs. Aires al Pacifico — Estado —		

ADVERTENCIAS:

- Los Señores Pasajeros para y de Santiago y Valparaiso cambiarán de tren en Mendoza y Los Andes.
- Se previene a los pasajeros que para viajar a Chile necesitan:
- Iº Poseer pasaporte visado por un Cónsul Chileno.
 - IIº Llevar certificado de vacuna expedido por un médico o autoridad Sanitaria competente y no padecer de enfermedades contagiosas, de acuerdo con las disposiciones del Código Sanitario Chileno
 - IIIº Someter su equipaje a revisión aduanera en la Estación Retiro B. A. P.
 - IVº Hacer una declaración escrita (en fórmulas que se entregarán en las Boleterías) de bultos y sus contenidos para la Aduana Chilena, entregándola al facturarlos, debiendo hacer revisar su equipaje en los Andes la que se efectúa con la declaración antedicha.
- HORA:** La hora Chilena es menor 44 minutos de la Argentina.

OBSEQUIO DE LA
"GUIA EXPRESO"
 EDITADA POR LA
 C. N. DE T.
 EXPRESO VILLALONGA



PLANO
 de los
FERROCARRILES
 EXPRESO VILLALONGA

REFERENCIA DE TROCHAS

Trocha ancha: 1m. 676-	
B. A. P.	- F. C. Buenos Aires al Pacífico
C. A.	- F. C. Central Argentino
Sud	- F. C. Sud
R. P. B.	- F. C. Rosario a Puerto Belgrano
Trocha media: 1m. 436-	
E. R.	- FF. CC. de Entre Ríos
N. E. A.	- F. C. Nordeste Argentino
C. B. A.	- F. C. Central de Buenos Aires
Trocha angosta: 1m. 000	
C. C.	- F. C. Central Córdoba
S. F.	- F. C. de Santa Fe
C. N. A.	- F. C. Central Norte Argentino
C. G. B. A.	- F. C. Compañía General de FF. CC. en la Provincia de Buenos Aires
Mid.	- F. C. Midland
P. L. M.	- F. C. Prov. La Plata a Meridiano V
T. A.	- F. C. Trasandino Argentino
Ferrocarriles Económicos	
F. C. C.	- Ferrocarriles Correntinos

Pidan Mapa de Ferrocarriles en grande tamaño por Separat de \$ 10

PLANO
de la
Ciudad de Buenos Aires
EXPRESO VILLALONGA

